

The LUTHERAN



BISHOP HANNS LILJE

Lutheran churchman from Hannover, Germany, is due in U.S. this week

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5 CENTS



Two Daughters

JANE AND I were sitting on the front porch working on her gown for the junior prom. Susie, my youngest daughter, was playing on the sidewalk.

"Ted and Hal have asked me," Jane said, "but I can't make up my mind which one to go with. . . ."

I favored Ted, and was on the point of telling her when Susie's ball rolled out into the street. She started after it.

"Susie, come back!" I called. A truck had turned the corner and was coming toward her.

My youngest stopped running, turned and came back to the pavement. "Wait until the truck goes by," I said.

I shivered as the machine passed over the ball, then became grateful that we had taught our children to be obedient.

It probably had saved Susie's life.

"What were you going to say?" Jane asked.

I recalled our conversation. . . . "Oh, yes, the dance. I think you should go with. . . ."

But I stopped. After all, Jane was not Susie anymore. My duty to each was different. Of course Jane would do what I told her, just as Susie had done, but my obligation now was not so much to command as to help her make proper decisions.

"I think you should . . . chose your companions carefully, dear, and then make up your own mind about who is to take you to the dance."

I believe I helped Jane obey the fourth commandment more in that way.

The LUTHERAN

News Magazine of the United Lutheran Church in America

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Next Week: DRAIN THE JIM CROW SWAMP - By Stewart W. Herman

THE CHURCH IN THE NEWS

Last chance for the Pope

The gates of hell would be moved up next-door to the Vatican, according to Roman Catholics, if the Communists were to win the April election in Italy.

"If the Communists win April 18, Christianity is lost," Cardinal Dougherty of Philadelphia warned the faithful in his archdiocese.

"If Italy goes Communist on April 18, the head of the Christian world may be beaten with the hammer and the heart of the Christian world pierced by a sickle," Msgr. Fulton J. Sheen told a multitude in St. Patrick's Cathedral, New York City, on Easter Day.

If Rome should fall, said Father Sheen, "then all the cities of the Western world, which are but its outposts, may give way under the strain of what happened to the heart of the world."

Prospects are good

By mid-April it began to look as though the Vatican would win the intense political duel in which it engaged for months. Threats and pleas from the Pope, plus pressure applied by the U.S. government, seemed to have cut down the strength of the Communist front from 40 to about 20 per cent of the Italian voters.

"The great hour of Christian conscience has struck," Pope Pius told 400,000 Romans crowded into St. Peter's Square on Easter. Airplanes flew overhead dropping pamphlets. "Can you imagine Rome without the Pope?" one pamphlet asked.

Standing near the Pope during the April 18 crisis would be Myron C. Taylor, personal representative of President Truman to the Vatican. After a

short stop at Madrid to confer with Generalissimo Franco—to indicate U.S. willingness to establish cordial relations with Spain—Taylor returned to his hotly disputed post in Rome.

Communists and Christians

Plenty of people in Russia are still hopelessly religious, Communist leaders realize. "An intensified struggle against all survivals of . . . religious superstitions and prejudices" should be undertaken, according to the December issue of *Young Bolshevik*.

(The New York "Times" reported on April 1 that this periodical had just reached its Paris office. Analysis of the article in the "Young Bolshevik," received from an eastern European source, was published in THE LUTHERAN of Feb. 11.)

"With the triumph of socialism in our country," says the Russian periodical, "the social roots of religion have been eliminated but religious convictions exist in the form of survivals from the past in the consciousness of the backward and, as a rule, still inadequately educated and cultured persons.

"Although these remainders are withering away they will not disappear by themselves because . . . church leaders are trying to strengthen their religious influence over the backward part of our people and especially over the politically immature youths . . ." To combat the influence of parish priests and parents who persist in Christian belief, intensified struggle will be necessary.

No threat is made against the top hierarchy of the Russian Orthodox Church, which professes ardent sympathy with Communist ideals.

Slovak Church explains

Lutherans will get along all right with the new Communist government in Czechoslovakia, they hope. Attitude of the Lutheran Church in Slovakia was defined in a statement by its executive committee last month.

The church "cannot recognize differences between classes of society, and cannot approve of economic and social unrighteousness," the committee states. Therefore "in the new conditions—according to its strength and possibilities—it will work toward the raising of the living-standard of man. . . . It will support the new Czechoslovak government in its building program. . . . On this work of the government the church prays for God's blessing.

"The church at the same time," the statement continues, "remembers the words of Christ that his kingdom is not of this world, but is in this world. . . . Therefore, as a divine institution for

proclaiming the grace of God it wants to raise for the nation and state pious Evangelical Christians, pure characters, based on morality rooted in the Gospel of Jesus. . . .

"For this task . . . the church asks and with trust expects the support of the republic and its new government."

State promises freedom

Freedom of religion is promised by the new Czechoslovak government in a statement of the Political Commission last month.

"The officers of the Central Action Committee of the National Front emphasize that the freedom of religion and the performance of religious rites is one of the fundamental principles of our regime of People's Democracy," the statement declares.

"We condemn all actions which might violate religious freedom. With equal decisiveness must we condemn some



EASTER BY AIR

Television camera in balcony of Tabernacle Lutheran Church, Philadelphia, picked up the Easter service which was beamed from the WPTZ transmitter over a large area. Pastor Henry Luffberry and the Tabernacle congregation were seen and heard in what may have been the first service televised from a Lutheran church

attempts of the reactionaries to use some pulpits, pastoral offices, religious press for political stand against the republic, against the government, and the regime of People's Democracy.

"We confirm with satisfaction that such cases are isolated and the greater part of the pastors of all churches took a stand of loyalty toward the government and sided with the faithful against the dissentive reaction. We welcome the fact that in many Action Committees pastors are actually members and active fellow-laborers.

"The reborn National Front considers it its task to unite for co-operation all the positive units of the nation and enrolls into its ranks the church, as far as it wishes to partake in the building of the republic.

"The Central Action Committee appeals to all the Action Committees that they in their sphere of activity get into touch with church institutions, pastors, and representatives of all churches, so that they in manifest manner join the program of the reborn National Front and support the effort of the government of Klement Gottwald, which endeavors to put into reality the ideas of social justice."

Aid for parochial schools

Right down the middle of the road came the U.S. Senate this month on the question of federal aid to parochial schools.

It passed the Taft bill, granting \$300 million a year to aid sub-standard schools throughout the United States.

Before that happened, it (1) defeated an amendment which would have given some aid to parochial schools even in states where such aid is not legal, and (2) defeated an amendment to prohibit aid to parochial schools in states where such aid is legal.

Nineteen states now provide free transportation for parochial school students. This practice was upheld last year by the U.S. Supreme Court. Five states give free textbooks to parochial schools—a practice upheld by the Supreme Court in 1930. Several states provide health service.

The aid-to-education bill passed by the Senate will not become law unless adopted also by the House.

Champaign still has classes

This month children in Champaign, Illinois, were leaving the schools and going to other buildings during their periods for religious instruction. Grade-school children not within walking distance of buildings where classes are held are being transported in buses provided by the local council on religious education.

It was the religious instruction program in Champaign which the U.S. Supreme Court declared illegal.

Released-time classes outside of school buildings are legal in Oregon, ruled Attorney-General George Neuner. In St. Louis the school superintendent, Philip J. Hickey, said he thought released-time classes would have to be dropped, although they are held outside school buildings. About 22,000 pupils have been in these classes.

More parochial schools

Private schools conducted by churches—especially Roman Catholic and Lutheran—are increasing in enrollment, and public school enrollment is falling, reports the Wisconsin commission on education. The trend was studied over a 10-year period. In some counties the parochial elementary school enrollment is about equal that of the public schools.

A \$100,000 school was dedicated at Hyattsville, Maryland, by Missouri

Synod Lutherans in December. A Lutheran high school in Pittsburgh was proposed in November by Missouri Synod parishes. Methodist Bishop Charles S. Selecman of Dallas, Texas, stated recently, "the time has come to establish Protestant parochial schools" to teach religion and morality.

Clergymen get no publicity

In late March and early April a procession of witnesses had been testifying before the U.S. Senate Armed Services Committee. They were giving their opinions of the proposed Universal Military Training.

When they were in favor of UMT, newspapers reported their testimony at length. Those who opposed, including some prominent clergymen, were getting little newspaper space.

Among those opposing UMT who appeared before the committee were Dr. Walter W. Van Kirk of the Federal Council of Churches, the Rev. Huber F. Klemme of the Evangelical and Reformed Church, Charles F. Boss, Jr., of the Methodist Church, Dr. Edwin T. Dahlberg of the Northern Baptist.

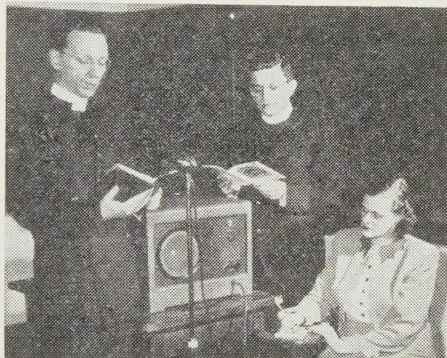
"The Federal Council strongly believes," said Dr. Van Kirk, "that the existing crisis in international affairs is primarily social and economic in character, and as such can best be met by measures designed to promote economic recovery and social stability on a global scale.

Mr. Klemme said "conscription in peace-time opens the way to militarization of our country. It would cause an incalculable waste of economic and human resources. . . . It is a contradiction of our high moral and social purposes."

Mr. Boss thought a reversal of U.S. attitudes and policies toward Russia would help to reduce the danger of war. Dr. Dahlberg asked that the U.S. "lead

in surrendering such of its traditional sovereignty as may be necessary to secure lasting peace and progressive good will among the peoples of the world."

One preacher who hadn't changed his mind about conscription was Dr. Daniel Poling, Baptist editor of the *Christian Herald*. He wanted the UMT bill passed promptly.



CORRECTING DEFECTS

Some clergymen in Pittsburgh are going to be better speakers. Talking in the presence of a recording machine—and their instructor, Mrs. Edith Skinner—they learn their mistakes and try to overcome them. The Rev. R. T. Bliss of St. Matthew's Episcopal Church, Homestead, and the Rev. Michael Kovach of Holy Ghost Russian Orthodox Church, Ambridge, take turns talking into microphone. Fourteen clergymen have registered for Mrs. Skinner's classes.

Catholics on the farm

Numerical weakness of Roman Catholicism in rural areas of the United States was disclosed in a survey published last month by the National Catholic Rural Life Conference.

According to the study, entitled "A Survey of Catholic Weakness," urban living has become so common among American Catholics that present num-

bers cannot be maintained unless the trend is reversed.

In an introduction to the survey, Msgr. Luigi G. Ligutti, Conference secretary, declared that "the Protestant urban and rural population in the United States is balanced," while "the Catholic urban and rural population is not."

He said that Catholic youth leave rural areas at a rate higher than the American average, so that "the number of Catholics is actually falling off at an accelerated rate in the rural districts where it has been rather strong." The reason for this, he indicated, was the urbanizing influence of Catholic schools and leadership.

The survey showed that the Catholic population is, for the most part, concentrated in urban-industrial areas where birth-rates are low, "in fact, usually below the level required for population replacement."

At the same time, "relatively few" Catholics are found in rural areas like the Southeast, where birth-rates are high.

Catholics go to town

"The excessive urbanization of American Catholicism is borne out," the survey declared, "by the fact that, whereas over 16 per cent of the American population was classified as rural-farm in 1940, not more than 8 per cent of the Catholics live on the land as full-time farmers."

Comparing the rural strength of church groups with membership exceeding 100,000, the Roman Catholic Church places 33 among 38 such groups, the survey showed. "If anything," the study said, "the Protestant position in rural areas is better than reported."

The study also indicated that more than 93 per cent of the small towns in

America have no Catholic priest and that only 6.9 per cent of the nation's 150,000 rural churches are Catholic. Major church groups more urban than the Catholics, the survey said, are the Protestant Episcopal, the Christian Scientist, the Salvation Army, the Greek Orthodox and the Jewish congregations.

The survey also asserted that Catholic education was "particularly weak" in the rural areas.

"Only 17.8 per cent of Catholic rural parishes and missions are furnishing the opportunity for a Catholic elementary education. Only 3.1 per cent are furnishing the opportunity for Catholic high school education."

According to the study, the greatest Catholic strength is in the urban-industrial states of the Northeast and North Central regions, "but in these areas the birth-rate is low." New York State was said to have the largest number of rural Catholic churches and missions, with a total of 698. Wisconsin was second with 641 such churches and missions. Pennsylvania was third with 567.

Msgr. Ligutti laid down a "plan for 200 years" to meet the problem.

"We must strengthen our rural parishes by slowing down the cityward exodus through better care of our Catholics in the rural districts, by creating a Catholic sense of values in our farm people, our leaders, and especially our schools," he declared.

"Every rural parish with resident pastor should be strengthened so as to maintain a resident pastor. This process will take not less than 50 years. But were our Catholic rural-farm population doubled in 100 years, we could be satisfied." Such doubling, he added, would merely give Catholics their proportionate percentage in the total rural population.

World News Notes

Homes for the homeless

BOLIVIA IS welcoming her first installment of 100 European refugee families. They were chosen and sent by the Inter-Governmental Committee on Refugees under instruction by the Bolivian Development Corporation, whose interest is in the agricultural expansion of their land.

Only 10 per cent of Bolivia's 175,000,000 arable acres are under cultivation, which will account in part for the fact that Bolivia's population density is three persons to each square mile. The refugee families are presumably chosen from among farmers, since the Bolivian government intends to use them in agricultural programs for two years. After that, accredited refugees may buy land and cultivate it for themselves. Many other groups will follow this first group, if the experiment is a success.

Map troubles

NEW MAPS of nations, when they come eventually—after "peace" has stabilized boundaries for a while—will be a headache even more for parents than for their children. The elders will have to learn geography all over again, if they want to find their way around.

This will be especially true of the place names found on the maps, because many names have been changed and many others will be. The Stalin- and Molotov-named towns will not bother much, because they are chiefly in areas remote from us. But history has surrounded other names with memories of glory, or endeavor, or shame.

Tilsit, for instance, where Bonaparte and Czar Alexander I met on a raft on the Nieman River to sign a fateful pact in 1807, is now Sovietsk. Koenigsberg,

made famous by that prince of philosophers, Kant, and a great university, must now lose this glory to honor a figure-head president of Russia by bearing the name Kaliningrad. Friedland, where Napoleon defeated the Russians in 1807, now has been changed to do homage to a subservient official Soviet sheet, by becoming Pravdinsk—"Truthville." A sweeping change is taking place in names of Prussian places, particularly in the Polish-occupied zone, and others are occurring elsewhere.

Political influence

FBI CHIEF, J. Edgar Hoover, has startled the American public, and perhaps embarrassed the administration, by revealing unexpected results of the current "loyalty" investigation of Federal workers. Though it is reassuring that only a small number (1 per cent) of those investigated have indicated signs of disloyalty to the nation, it is far otherwise with the fact disclosed, that 8.5 per cent of government employees investigated have prior police records for felonies committed.

The record in numbers runs as follows:—6,221 out of 71,920 seeking atomic energy jobs, and 11,521 out of 410,211, checked under the loyalty investigation, have police records—for felonies, not just misdemeanors. In the civil service system, 205,279 have been discovered with police records.

So far, all that has been done with these by the Civil Service Commission is the discharge of 8,961, the warning of 2,331 concerning future conduct, and a reprimand of 1,964. Since many of these incumbents of public positions are recommended and assisted by and for political influence, their sponsors should

be held responsible wherever such influence is uncovered.

Something for the mothers

CZECHOSLOVAKIA BEGAN this year listening to the news that something fine had been done by their Parliament for their children. A new bill had been enacted to bestow a government subsidy on every low-income mother on the occasion of a child's birth. Then, looking forward to the future needs of these children, the Ministry of Social Welfare set aside 100,000,000 Kcs (\$2,000,000) to provide rural holidays for children, and 150,000,000 Kcs (\$3,000,000) for nurseries and children's homes.

Beside this, special aid was arranged on behalf of very poor and large families. It was likewise announced at the time that insurance was being contemplated for housewives, as a measure of protection for them in sickness and old age comparable with the protection women in industry were already receiving.

Competition

BRITAIN IS shipping monthly 1,000 small cars to the U.S. at a price just below American small, popular-priced machines. The British car—the Austin—is moving out from distribution points in 29 states, and counts on making good by its low consumption of gasoline.

Henry Ford III thinks well enough of the project from his point of view. He is planning to attack the same field, and to use his company's facilities in Britain and Germany, where cheaper labor will favor his purpose. Under Bizonia arrangements, the Ford plant at Cologne is about to be released to the owners. The plant was not damaged during the war, and has been used until now by the British occupation authorities for production of trucks for

German use. Other British auto manufacturers are likewise planning to establish themselves in the higher-priced American field—Rolls-Royce, Nuffield, and Rootes groups.

Prolific

BRAZIL STARTED something when she sent a navel orange tree in 1875 to the U.S. Agriculture Department. That great-grandmother of the U.S. orange industry, still lives, strong and sturdy, in Low Park, Riverside, Calif. But this 75-year-old grandmother is honored by more than the ornate fence and lattice shelter which protects her from possible danger by wind and storm. Her descendants have not only peopled the vast orchards of California and adjacent favored acres. They have emigrated by the millions to flourish in Australia, South Africa, Japan, New Zealand and elsewhere.

This and that

OF THE GERMANS expelled from Czechoslovakia (Sudetenland), 5,700 carried with them skilful processes, and are now making costume jewelry in a former Hitler dynamite plant near Kaufbueren. Others are making religious articles and porcelains. . . . CHANCELLOR FIGL of Austria is very calm under the pressure of Soviet demands and threats. He is sure communism could not repeat its Czech success in Austria, because it neither holds the proper government posts nor controls labor. . . . IF YOU WANT to wear British clothes from Bond Street tailors, you may. Representatives from Hector-Powe of London are touring the U.S. and Canada with that in view. Your measurements will be cabled or air-mailed to Bond Street, and three months later a garment will be delivered for a final fitting at your home.

—JULIUS F. SEEBACH

SPURRED BY the growing impatience with Congressional inaction, the Senate Judiciary Committee has reported out a bill (S.2242), introduced by Senator Wiley. Relief over the breaking of the deadlock has been quickly succeeded by a chorus of protest over the inadequacy and unfairness of the bill.

Limitations

THE BILL ADMITS 50,000 DPs a year for two years, as contrasted with the Stratton bill's 100,000 a year for four years. Required in advance is assurance of employment and housing for each individual which will not displace anyone else from a job or a home. While church and secular agencies are geared to meet these problems, to demand individual placement sight unseen would delay the whole process interminably.

At least 50 per cent of the visas must go to DPs formerly engaged in agriculture. Since this applies only to breadwinners, if each farmer brought one dependent, the whole quota would be used. About one-eighth of those in the DP camps are farmers.

Discrimination

TO BE ELIGIBLE, a DP must have entered Germany, Austria, or Italy between Sept. 1, 1939, and Dec. 22, 1945. Obviously anti-Semitic in effect, this excludes the survivors of the 1946 pogroms in Poland, Hungary, and Rumania.

Of similar but less obvious import is the provision that at least 50 per cent of the visas must go to those whose country has been annexed by a foreign power. This gives preference to those from Eastern Poland and from the Baltic states—Estonia, Latvia, Lithuania—a group mainly Gentile and Protestant. The Balts are largely Lutherans.

THE WILEY BILL has drawn widespread and vigorous criticism. The Massachusetts Council of Churches released an open letter to their Senators, signed by officials of five Protestant denominations, objecting to the discrimination against Jews and Roman Catholics. The *Louisville Courier-Journal* charged the Revercomb subcommittee which drafted the bill with being more interested in keeping the DPs out than in admitting them.

Public sentiment in an election year is bearing fruit. A group of Senators is prepared to fight on the floor for amendments to rectify the more glaring faults. The Immigration Subcommittee of the House Judiciary Committee, where the Stratton bill has been pigeonholed for months, is working on a new bill which is said to be an improvement over the Wiley bill.

Resettlement

PLANS for large-scale resettlement have played a large part in softening Congressional resistance. Protestant, Roman Catholic, and Jewish groups have tackled the problem co-operatively, with Lutherans among the leaders.

Dr. Clarence E. Krumbholz, executive secretary of the National Lutheran Council's Division of Welfare, serves as chairman of the DP committee of Church World Service, and has been called into conference by Congressional committees with other church leaders.

Luther Youngdahl, Governor of Minnesota, has spearheaded a growing movement to provide jobs and homes for DPs. The Lutheran Church, through its welfare agencies, is geared to the job ahead. —ROBERT E. VAN DEUSEN

Introduction to Nygren

By CARL C. RASMUSSEN

Here is a personal description of the theological professor chosen by the Lutheran World Federation as its first president. Doctor Nygren is now speaking in various seminaries throughout eastern U.S.

"COULD YOU POSSIBLY find me a copy of Prof. Nygren's book *Agape and Eros*?"

That was the unexpected answer of a missionary to China, when anxious friends asked what they could send him. They knew that the tides of war had swept away all that he had. He assured them that he and his family could bear what so many about them had also suffered. But the interpretation of the gospel, which he found so helpfully expressed by Professor Nygren, was so basic to his preaching and teaching that he could not afford to be without that.

IT IS NOT necessary to meet Professor Anders Nygren, of Lund, Sweden, to know that he is a great theologian. His fame as one of today's greatest Christian thinkers is world-wide. He tells, with a smile at his own ignorance of Japanese, how an Oriental sent him a Japanese translation of his great work *Agape and Eros* (Divine and Human Love)—that he might check the fidelity of the translation!

Protestant and Roman Catholic scholars, in the old world and in the new, make Professor Nygren's work the object of searching study. Some come away affirming that he has forced Christianity into too neat a scheme. And others are sure that he has given them

a new understanding of the very essence of the gospel.

The Lutheran World Convention has had a history running back to the days of World War I. But in 1946 this loose, consultative relationship gave way to a closer unity in the Lutheran World Federation. The first meeting of the Federation was held in Lund, Sweden. When it came to choose its officers from the representatives of Lutheran churches all over the world, it nominated only one person for the presidency—Professor Nygren!

Professor Nygren was already the theological leader for many Lutherans in different lands. But now, as the official head of world Lutheranism, he is making a six-months' visit to America.

EARLY IN THE WINTER he gave great joy to the Gettysburg Seminary community by writing that he and Mrs. Nygren were about to accept our invitation to be our guests. It was characteristic of their modesty that they wrote that they wished to avoid all public appearances for a number of weeks, "to learn some English and to become acquainted with American ways."

On Jan. 13 Professor and Mrs. Nygren landed in New York. Two days later we had the joy of welcoming these most delightful guests to our midst. When they came, they ventured to attempt a very limited English vocabulary. It was

Dr. Rasmussen, a professor at Gettysburg Seminary, spent a considerable part of 1946 in the Scandinavian countries.

soon apparent that they were not strangers to the language. Both have long had a reading knowledge of it. But it was the speaking of it for which courage was at first lacking.

"Bad language!" they laughingly exclaimed when told that many a word is not pronounced as it is written. The pronunciation of "mean," for instance, is simple enough but then, why is "meant" not pronounced "meent"? Falling into the hands of a mischievous counselor in English "as she is spoken," they did not wholly escape American slang. One of their earliest acquisitions in that category was "you are kidding." It seemed a bit delicious, and very human, when, upon being told that he was wrong in pronouncing "hiding" as if it were "hidding," Professor Nygren's instant rejoinder was, "I was just kidding."

"Good language," he says jovially, when a few rehearsals have made the correct pronunciation of a difficult word or phrase come spontaneously.

ONE MUST REALLY meet this great leader of Christian thought to see what a warm and friendly person he is! I, for instance, had feared that greatness might be at least a bit unapproachable, before I first met Prof. Nygren in his home country. But he was so unassuming, humble, and forthright that one soon felt like an old acquaintance. He is a combination of positive conviction and tolerant gentleness. Some have feared that he would be too polite to disagree with others. But when issues arise, he shows himself firm without losing the least in politeness and consideration.

For a while our homes claimed the Nygrens as guest. But it was evident that this did not give them the undisturbed time they both needed for work

on hand. Mrs. Nygren is in the midst of translating her husband's *Commentary on Romans* into German. She is a scholar in her own right. One gets the impression that she is no amateur in the field of theology.

Indeed it was through similar interests in scholarship that the Nygrens first met. Six years after the completion of his preparation for the ministry, Anders Nygren was the bachelor pastor of a country parish in southern Sweden. In 1919 he took into his home a lad from Germany—one of the thousands to whom the Scandinavian countries gave such relief from Germany's postwar destitution. During those pastoral years, Nygren was at work on his doctor's dissertation. Certain issues had arisen on which he could not agree with Troeltsch, the famous Berlin theologian and author. So Nygren planned to go to Germany to seek an interview.

When the family of the young German in the Nygren home learned of this, they expressed their appreciation to this Swedish pastor by inviting him to their home. Accepting the invitation, Nygren there became acquainted with a daughter of the family. She was studying theology at Berlin. Because the visitor was not too confident as to his use of the German language, the young lady helped to formulate the issues he wished to discuss with Professor Troeltsch. Less than two years later, after Anders Nygren had successfully defended his thesis and been appointed "*docent*" at the University of Lund, this young lady became Mrs. Nygren!

HERE IN GETTYSBURG Professor Nygren was steadily occupied with writing the lectures he is to deliver in America and with preparations for responsibilities that await him upon his return to Lund.

For such reasons it was fortunate that the Seminary had an apartment to put at the disposal of our guests. "This is the first time in the 27 years of our married life that we live alone," they said. "From the first we had some of our relatives with us. And one by one our four children joined the family circle."

The first three days of 1948 were memorable in the family history. On Jan. 1 the family gathered for the announcement of the engagement of their elder son. On the next day, in the same Gothenberg cathedral in which Professor Nygren was ordained in 1912, their younger daughter and her husband were commissioned for foreign missionary service in Tanganyika. On Jan. 3, Professor and Mrs. Nygren sailed from Gothenberg, aboard the Swedish liner "Drottningholm," bound for New York.

Professor Nygren is the author of many notable books. The best known are doubtless *Agape and Eros*, published in 1930, and the *Commentary on Romans*, published four years ago. But he has written much else. Among his earlier works were *The Scientific Foundation of Dogmatics* and *Philosophical and Christian Ethics*. A little work of 1932 on *The Atonement* has received wide attention. In 1934 he published *The Church Controversy in Germany*.

HE WAS ONE of the first to point out the fatal implications of Nazism. As early as 1933 he called the Christian forces to stand against this peril. This opposition from within European Lutheranism, and on the basis of Lutheran theology, is significant in the face of the fact that interpreters who have missed the real meaning of Lutheran doctrine have attempted to find the seeds of Nazism in Luther's thought.

Under the auspices of the United Lu-

theran Publication House, Nygren's *Commentary on Romans* is being translated, for publication some months hence. At the same time there is underway the translation of two other works of which he is editor as well as a contributor. These are *A Book about the Bible* and *A Book about the Church*. The writing of a third volume, *A Book about the Sacraments*, will soon be started. This trilogy deals with three of the greatest issues in present-day Scandinavian theology.

Professor Nygren started in the field of philosophy of religion. His first writings dealt with the problem of religious knowledge. In them he held that religious experience is an independent reality which can be understood only in its own context. The usual mistake is to take such experience out of its own category, with the result that it is falsely interpreted. Nygren holds that religion must be interpreted in its own context.

Examination of the history of Christian thought shows that this field has been beset by a wide range of confusions as to the nature of religious knowledge. In his best known work *Agape and Eros*, Nygren undertakes to show that the Christian faith springs from an action of God. God's love, *agape*, is not an idea, but a fact, an *action*. It is the action which God effected in Christ when Christ gave himself for us.

But in attempting to interpret that action, the Church has often blended *agape* with the Hellenistic *eros*, interpreting the former in agreement with the latter. But *eros* is a love of quite another character than *agape*. It is self-centered rather than self-giving.

THE WHOLE HISTORY of Christianity centers dramatically around this issue.

The great accomplishment of Luther and the Reformation was the rediscovery of the true meaning of this focal point in the understanding of Christianity.

It is natural that Nygren's greatest recent work, his *Commentary on Romans*, sets forth this basic concept in the thought of Paul. Luther called Romans "the clearest gospel of all." Nygren likewise regards this epistle as "Christianity's most basic document." But his interest is not in Luther's doctrine for its own sake. Luther is worthy of attention chiefly because he has given clearest exposition to the central meaning of the gospel. Better than any other since Paul, he helps us to lay hold of the fundamental fact of Christianity.

PROFESSOR NYGREN has long been active in ecumenical movements. He was a delegate to Lausanne in 1927, and to Edinburgh and Oxford in 1937.

Professor Nygren has already given Gettysburg Seminary convincing evidence of his linguistic facility. He has participated in many classes, seminars, and faculty discussions. And he has also favored the seminary with five notable lectures which constitute part of his

American repertoire.

As yet he has delivered only one lecture elsewhere. That was at Princeton Theological Seminary, on March 2. But Professor and Mrs. Nygren are now becoming travelers again, beginning with lectures at Union Seminary in New York, on March 31. Throughout April and May they will cover northeastern United States, with a brief trip into Canada.

Besides being here as president of the Lutheran World Federation, Professor Nygren is also one of the official delegates of the Swedish government to the centennial celebration of the Augustana Synod, to be held at Rock Island, Ill., June 7 to 13. Among the six delegates are also Archbishop Erling Eidem of Uppsala, Bishop Arvid Runestam of Karlstad, and Professor Hilding Pleiel of the Department of Church History in the University of Lund.

On June 18 Professor and Mrs. Nygren are to sail from New York on the Swedish liner "Gripsholm." They will carry back with them the affection and esteem of a multitude who have been won by their spirit and inspired by their leadership.



ILLUSTRATION

THIS PREACHER was preparing his sermon on James 2: 14—"What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?" Into the study came Emma, our colored cleaning woman, a very good Christian, and proceeded to run the electric carpet sweeper.

"Emma, Emma," said the preacher, "how do you ever expect me to finish my sermon with you running that noisy carpet sweeper in my study?" To which Emma replied, pointing to the unfinished sermon notes, "Reverend Bell, if yo' congregation's like ouren, yo'se already got mo' preachin' thar den yo people goin' to practice!"

And I'm not so sure but that Emma was right. But I was indebted to her for a good illustration for my sermon.

—ALVIN E. BELL

The Church Looks Ahead in Higher Education

By GOULD WICKEY

The Board of Education informs the Church of progressive plans for 1950

AT THE 1946 CONVENTION the Church voted approval of a "Christian Higher Education Year to obtain funds for the substantial strengthening of our colleges and seminaries, the date and details of procedure being left in the hands of the Executive Board and the Board of Education for report at the 1948 convention."

The presidents of the seminaries and colleges were called together by the Board of Education at its December 1946 meeting to consider basic matters in the preparation of such procedure. It was agreed that the membership of the church would be more enthusiastic about an appeal for buildings than for debts and endowment. Secretary Gould Wickey of the Board of Education was directed to confer with the administration of seminaries and colleges regarding their building needs. These conferences were generally held with representatives from supporting synods or the board of directors being present.

BOTH THE Executive Board and the Board of Education appointed committees to function jointly for the purpose of considering the findings gathered by Secretary Wickey and of preparing a report for submission to the two boards. The personnel of the Joint-committee is: For the Executive Board, President Franklin Clark Fry, Dr. P. D. Brown, Dr. C. B. Foelsch, Dr. Charles M. A. Stine, and Dr. J. J. Scherer; and for the Board of Education, Dr. John L.

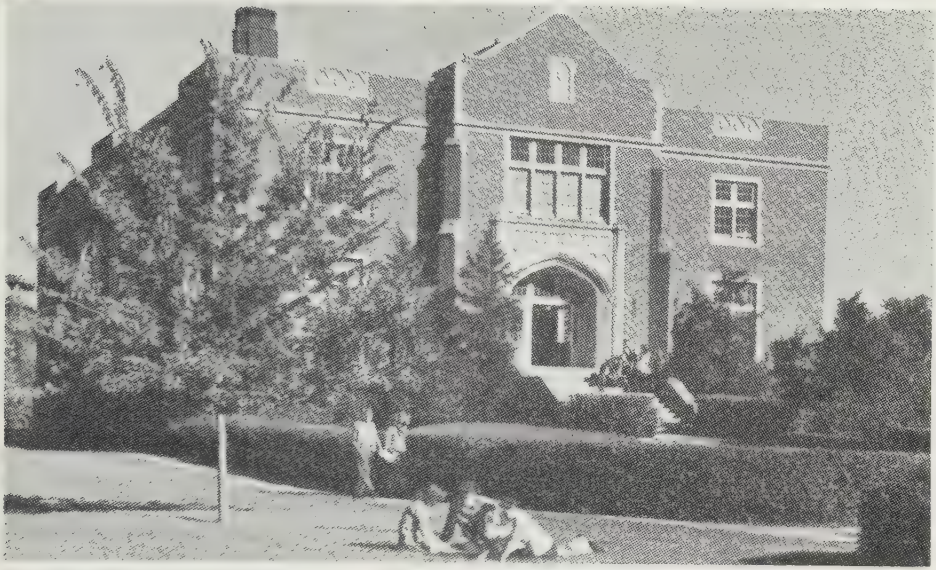
Deaton, Dr. F. R. Knubel, Dr. M. E. Gladfelter, Dr. H. H. Bagger, and Dr. R. J. Seeger. President Fry is chairman of the Joint-committee and Dr. Wickey is secretary.

After considering the needs and askings of all seminaries and colleges, which amounted to more than \$12,000,000, and after considering the abilities of the synods to provide financially for these seminaries and colleges, the Joint-committee concluded that the total goal for the Appeal to be requested of the Church should be \$6,000,000. Of this sum approximately \$900,000 is for the seminaries, \$4,500,000 for the colleges, and \$600,000 for a Special Aid Fund for distribution to certain seminaries and colleges where the resources of their constituencies are inadequate and special aid is now necessary.

THE TIME FOR active solicitation of contributions for the Christian Higher Education Year appeal in synods and congregations is suggested as from Jan. 1 through April, the month assigned to the Board of Education in the Calendar of Causes, in 1950. The term of pledges will be limited to a period of 18 months from the date of subscription. This means that the whole appeal will be completed by the end of 1951. In other words, during the biennium of 1950 and 1951 Christian Higher Education will be given special emphasis throughout the United Lutheran Church.

In determining the assignments to synods, the two boards have taken into consideration both the needs and the askings of the schools as well as the

Dr. Wickey is executive secretary of the ULC Board of Education.



MORE BUILDINGS

Colleges and seminaries will request construction fund

abilities of the respective synods to provide financially for the seminaries and colleges. The funds raised by each synod, aside from its quota for the Special Aid Fund, will be for the benefit of the seminary and college which it supports. In those cases in which the needs of the seminaries and colleges are proportionately greater in relation to the financial ability of their supporting synods, the quotas of such synods for the Special Aid Fund has been reduced. Otherwise, that Fund averages 10 per cent of the total asked of any one synod. In cases where a synod supports no seminary and college, the synod has been assigned an amount for the Special Aid Fund. The boards believed that all synods would desire to share in the program of the strong helping the weak.

Donors will be entitled to designate their gifts for particular institutions of their synods or for the Special Aid Fund. All such designated gifts will be

counted toward the accepted quota of the donor's synod for such institutions or for the Special Aid Fund. All designations of contributions will be faithfully respected. Of course, all designated and undesignated contributions alike will bear their share of the expenses of the appeal.

ALL CONTRIBUTIONS from within each synod will be forwarded to the treasurer of that synod, and then forwarded to the treasurer of the United Lutheran Church in America. The treasurer of the Church will disburse the funds for expenses and quotas upon the order of the Board of Education.

It is anticipated that the Board of Education will be authorized to engage in the needed advance preparatory work for the appeal throughout the year 1949. In each synod a special committee with a director will be given responsibility for the appeal. Dr. C. C.

Stoughton, with the whole machinery of the Stewardship Office, has promised full co-operation. Already some attention is being given to the type of movie desirable for the appeal.

When this plan is presented to the Church in October, it will include detailed exhibits of assignments to synods and allocations to seminaries and colleges. Also it will describe in detail how the Board of Education proposes to distribute the Special Aid Fund. In other words, the church will have before it a complete and detailed picture of the plans and procedures for the appeal.

THE UNITED LUTHERAN Church recognizes that the national welfare demands educational institutions, independent of the state and dominated by a spiritual purpose, as well as schools for the training of the ministry. The church desires all its seminaries and colleges to be superior, with faculties of high standing,

facilities adequate for effective work, and curricula sufficient to advance the whole program of the whole church. Weak and inadequate schools in one part of the church affect other parts. What happens in Nebraska and Saskatchewan is of vital importance to Lutherans in Ohio and Pennsylvania. "It is not a matter of *they*, but a matter of *we*."

More clearly in 1948 than even in 1947, the spread of secularism is seen throughout the world. Moral and religious values are neglected and denied. Things are placed above human welfare. Machines are praised while the men behind the machines are forgotten. In 1950 and 1951 the United Lutheran Church in America will show to the world its intention to stem the tide of secularism, and its determination to spread more extensively a Christian view of life among the youth of America.



PERSONAL QUESTION

"Sir, I have a personal question. It's rather embarrassing, but I must ask it."

Standing at the chaplain's cabin door was Major Tantos, a Filipino, whose wife was a Protestant mission teacher near Manila. During the war he had been a guerilla fighter against the Japanese. Now, with several of his comrades, he was on his way to the United States for further military training.

"You see . . . er . . ." His right eye twitched as he struggled to find the right way to phrase his question. "You see, some of our friends who came back from America told us of an experience. We want your advice in case something like this happens to us." He hesitated.

"Yes, go on."

"These two Filipinos were riding in a bus when the driver suddenly shouted at them, 'O.K., you two. Get back in the rear of the bus. All Negroes ride back there.' We would like to know where we should ride and why it is necessary for Negroes and whites to be separated in American buses."

The chaplain pondered, but all he could think to say was, "I wish I knew, Major. I wish I knew."

—ROBERT E. NEUMEYER

Can Religion Be Kept Out of School?

By ROBERT H. JACKSON

This is the opinion of Mr. Justice Jackson in the celebrated Champaign, Illinois, case concerning released-time classes in religion held in public school buildings

I CONCUR in the result reached by the Court, but with these reservations: I think it is doubtful whether the facts of this case establish jurisdiction in this Court, but in any event that we should place some bounds on the demands for interference with local schools that we are empowered or willing to entertain. I make these reservations a matter of record in view of the number of litigations likely to be started as a result of this decision.

A Federal Court may interfere with local school authorities only when they invade either a personal liberty or a property right protected by the Federal Constitution. Ordinarily this will come about in either of two ways:

FIRST. When a person is required to submit to some religious rite or instruction or is deprived or threatened with deprivation of his freedom for resisting such unconstitutional requirement. We may then set him free or enjoin his prosecution. Typical of such cases was *West Virginia State Board of Education v. Barnette*, 319 U.S. 624. There penalties were threatened against both parent and child for refusal of the latter to perform a compulsory ritual which offended his convictions. We intervened to shield them against the penalty.

But here, complainant's son may join religious classes if he chooses and if his parents so request, or he may stay out of them. The complaint is that when others join and he does not, it sets him

apart as a dissenter, which is humiliating. Even admitting this to be true, it may be doubted whether the Constitution which, of course, protects the right to dissent, can be construed also to protect one from the embarrassment that always attends nonconformity, whether in religion, politics, behavior or dress. Since no legal compulsion is applied to complainant's son himself and no penalty is imposed or threatened from which we may relieve him, we can hardly base jurisdiction on this ground.

SECOND. Where a complainant is deprived of property by being taxed for unconstitutional purposes, such as directly or indirectly to support a religious establishment. We can protect a taxpayer against such a levy. This was the *Everson Case*, 330 U.S. 1, as I saw it then and see it now. It was complained in that case that the school treasurer drew a check on public funds to reimburse parents for a child's bus fare if he went to a Catholic parochial school or a public school, but not if he went to any other private or denominational school.

Reference to the record in that case will show that the School District was not operating busses, so it was not a question of allowing Catholic children to ride publicly owned busses along with others, in the interests of their safety, health or morals. The child had to travel to and from parochial school on commercial busses like other paying passengers, and he was exposed

to the same dangers. If it could, in fairness, have been said that the expenditure was a measure for the protection of the safety, health or morals of youngsters, it would not merely have been constitutional to grant it; it would have been unconstitutional to refuse it to any child merely because he was a Catholic.

But in the *Everson Case* there was a direct, substantial and measurable burden on the complainant as a taxpayer to raise funds that were used to subsidize transportation to parochial schools. Hence, we had jurisdiction to examine the constitutionality of the levy and to protect against it if a majority had agreed that the subsidy for transportation was unconstitutional.

In this case, however, any cost of this plan to the taxpayers is incalculable and negligible. It can be argued, perhaps, that religious classes add some wear and tear on public buildings and that they should be charged with some expense for heat and light, even though the sessions devoted to religious instruction do not add to the length of the school day. But the cost is neither substantial nor measurable, and no one seriously can say that the complainant's tax bill has been proved to be increased because of this plan. I think it is doubtful whether the taxpayer in this case has shown any substantial property injury.

IF, HOWEVER, jurisdiction is found to exist, it is important that we circumscribe our decision with some care. What is asked is not a defensive use of judicial power to set aside a tax levy or reverse a conviction, or to enjoin threats of prosecution or taxation. The relief demanded in this case is the extraordinary writ of mandamus to tell the local Board of Education what it

must do.

The prayer for relief is that a writ issue against the Board of Education "ordering it to immediately adopt and enforce rules and regulations prohibiting all instruction in and teaching of religious education in all public schools . . . and in all public school houses and buildings in said district when occupied by public schools."

The plaintiff, as she has every right to be, is an avowed atheist. What she has asked of the courts is that they not only end the "released time" plan but also ban every form of teaching which suggests or recognizes that there is a God. She would ban all teaching of the Scriptures. She especially mentions as an example of invasion of her rights "having pupils learn and recite such statements as, 'The Lord is my Shepherd, I shall not want.'" And she objects to teaching that the King James version of the Bible "is called the Christian's Guide Book, the Holy Writ and the Word of God," and many other similar matters.

This Court is directing the Illinois courts generally to sustain plaintiff's complaint without exception of any of these grounds of complaint, without discriminating between them and without laying down any standards to define the limits of the effect of our decision.

TO ME, THE SWEEP and detail of these complaints is a danger signal which warns of the kind of local controversy we will be required to arbitrate if we do not place appropriate limitation on our decision and exact strict compliance with jurisdictional requirements.

Authorities list 256 separate and substantial religious bodies to exist in continental United States. Each of them, through the suit of some discontented but unpenalized and untaxed represen-

tative, has as good a right as this plaintiff to demand that the courts compel the schools to sift out of their teaching everything inconsistent with its doctrines. If we are to eliminate everything that is objectionable to any of these warring sects or inconsistent with any of their doctrines, we will leave public education in shreds. Nothing but educational confusion and a discrediting of the public school system can result from subjecting it to constant lawsuits.

While we may and should end such formal and explicit instruction as the Champaign plan, and can at all times prohibit teaching of creed and catechism and ceremonial, and can forbid forthright proselyting in the schools, I think it remains to be demonstrated whether it is possible, even if desirable, to comply with such demands as plaintiff's completely to isolate and cast out of secular education all that some people may reasonably regard as religious instruction.

Perhaps subjects such as mathematics, physics or chemistry are, or can be, completely secularized. But it would not seem practical to teach either practice or appreciation of the arts if we are to forbid exposure of youth to any religious influences. Music without sacred music, architecture minus the cathedral, or painting without the scriptural themes would be eccentric and incomplete, even from a secular point of view. Yet the inspirational appeal of religion in these guises is often stronger than in forthright sermon.

Even such a "science" as biology raises the issue between evolution and creation as an explanation of our presence on this planet. Certainly a course in English literature that omitted the Bible and other powerful uses of our

mother tongue for religious ends would be pretty barren. And I should suppose it is a proper, if not an indispensable, part of preparation for a worldly life to know the roles that religion and religions have played in the tragic story of mankind.

The fact is that, for good or for ill, nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with religious influences, derived from paganism, Judaism, Christianity—both Catholic and Protestant—and other faiths accepted by a large part of the world's peoples. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared.

BUT HOW ONE can teach, with satisfaction or even with justice to all faiths, such subjects as the story of the Reformation, the Inquisition, or even the New England effort to found "a Church without a Bishop and a State without a King," is more than I know. It is too much to expect that mortals will teach subjects about which their contemporaries have passionate controversies with the detachment they may summon to teaching about remote subjects such as Confucius or Mohamet. When instruction turns to proselyting and imparting knowledge becomes evangelism is, except in the crudest cases, a subtle inquiry.

The opinions in this case show that public educational authorities have evolved a considerable variety of practices in dealing with the religious problem. Neighborhoods differ in racial, religious and cultural compositions. It must be expected that they will adopt different customs which will give em-

phasis to different values and will induce different experiments. And it must be expected that, no matter what practice prevails, there will be many discontented and possibly belligerent minorities. We must leave some flexibility to meet local conditions, some chance to progress by trial and error.

While I agree that the religious classes involved here go beyond permissible limits, I also think the complaint demands more than plaintiff is entitled to have granted. So far as I can see this Court does not tell the State court where it may stop, nor does it set up any standards by which the State court may determine that question for itself.

THE TASK OF separating the secular from the religious in education is one of magnitude, intricacy and delicacy. To lay down a sweeping constitutional doctrine as demanded by complainant and apparently approved by the Court, applicable alike to all school boards of the nation, "to immediately adopt and enforce rules and regulations prohibiting all instruction in and teaching of religious education in all public schools," is to decree a uniform, rigid and, if we are consistent, an unchanging standard

for countless school boards representing and serving highly localized groups which not only differ from each other but which themselves from time to time change attitudes. It seems to me that to do so is to allow zeal for our own ideas of what is good in public instruction to induce us to accept the role of a super board of education for every school district in the nation.

It is idle to pretend that this task is one for which we can find in the Constitution one word to help us as judges to decide where the secular ends and the sectarian begins in education. Nor can we find guidance in any other legal source. It is a matter on which we can find no law but our own prepossessions.

If with no surer legal guidance we are to take up and decide every variation of this controversy, raised by persons not subject to penalty or tax, but who are dissatisfied with the way schools are dealing with the problem, we are likely to have much business of the sort. And, more importantly, we are likely to make the legal "wall of separation between church and state" as winding as the famous serpentine wall designed by Mr. Jefferson for the University he founded.



LUNATICS NEVER UNITE

It was visitors' day in a large state hospital. A social service worker was being shown around the asylum. His heart ached at the plight of these poor people. In one ward, however, his compassion was mixed with fear. About one hundred husky, wild-eyed inmates stared menacingly at his visitors, while only two rather inoffensive-looking guards stood by seemingly unaware of the potential danger. The visitor asked his guide cautiously:

"Do you think two guards are enough to hold these fellows in check if they all ganged up against them?"

The guide grinned goodnaturedly, and then chuckled. "There's no danger of that. Don't you realize that lunatics never unite?"

Don't Spoil the Baby

By MARJORY BRACHER

A mother shapes a baby's disposition as well as determining how strong and healthy her child will become

ALL OF MRS. SMITH'S children are divorced. Her grandchildren are rapidly achieving the same status. When questioned about her family's unenviable record, the old lady admitted, "It is my fault. I always let my children do what they wanted to, because that was easy."

Strangely enough her confession was put in almost the same words a well-known pediatrician uses when giving advice to mothers: *Do what the baby wants. It will be so much easier than trying to get him to do what you want.*

Yet it is the child who habitually has his own way who becomes spoiled. What at the outset seems the easy way of getting along turns out to be the hard way, not only for the parents but for the child himself.

Nothing in this world is more certainly true than that he who does his own way, is against his brother, and against God. To spoil a baby is to open a wide door for sin.

WHAT IS MEANT by "spoiling" the baby? To spoil a child is to impair his disposition, says Webster. Self-centered, easily angered, retaliatory, grasping, sulky, discontented, impatient; these are characteristics of the impaired disposition. They have their beginning in the infant's earliest training.

And what is sin? It is transgression of the laws of God. All His laws are summed up in these two: Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.

It is hard to look at a baby, kicking

and cooing in his crib, and to think of him in connection with the laws of God, either the keeping or the breaking of them. It will be a long time before he even knows about God, or the difference between right and wrong, and longer still before he can be held accountable for his behaviour or for the sort of disposition he has.

But, tiny as he is, he has within him all the possibilities of good and evil. As the church puts it, he is born in sin, yet if he grows up to believe on the name of Jesus he will have power to be a son of God.

Which way he goes depends very largely upon his parents. The making of a good disposition begins at birth and is the responsibility of the father and the mother.

REGULARITY in attending to the baby's wants for food, cleanliness, and sleep, may seem to a new mother wholly unrelated to the disposition the child will develop. She is simply doing what the doctor or the baby-book advises. But this daily routine is an important part of the foundation of the child's emotional and spiritual health, as well as his physical well-being. It is his introduction to discipline, to the world of order and regularity which human beings find essential. It is his first lesson, even though he is totally unaware of it, in the denying of self, his first experience in not having his own way completely.

That a baby is cross and fretful be-

cause his mother has taken him out the evening before instead of putting him to sleep in his own bed, may seem a trivial matter. "He'll be all right tomorrow." If this is repeated very often, it means many days when he is angry and irritable, and—as he grows older—times when he strikes at his mother or quarrels with other children in the family. It means many experiences of the wrong sort, which plenty of sleep at the right time would have prevented.

THE THOUGHTLESS neighbor who feeds the baby candy and doughnuts has done more than bring about a spell of indigestion. She has very likely induced a spell of bad temper along with it. A baby cannot control his temper. He is at the mercy of his physical sensations and the environment grownups provide for him. But the day comes when he can control himself, in situations that are not too much for his age and degree of development. Control will be easiest for the child who has known happy, smoothly running days. The one who has repeatedly known anger and frustration will go on exhibiting those traits after he should be able to exercise some control.

A mother may not realize that when she gives her child suitable food and regular sleep she is profoundly influencing his future religious life and giving him equipment for his grown-up struggles with self and evil.

The regularity of daily life is the first step in the making of an unspoiled baby, and is the beginning of discipline.

After the first few weeks a baby's wants increase rapidly, his wants for attention, for sensations of touch, for trying out his growing powers. And sooner or later he wants everything in sight. His mother's wisdom and judgment and firmness are put to severe

tests every day.

It is fairly easy to see which wants must be refused for his own safety or health. He cannot play with the gas stove no matter how attractive, nor eat grass, nor run into the street. It is more difficult to see that having his own way in some other matters not harmful in themselves, may be equally dangerous for him. Mrs. Smith did not see, until much too late, that to let the child do what he wants will mean disaster for the man. The root causes of a divorce are many times to be found in the earliest years. The spoiled child has few defenses against the temptation to sin.

FOUR MOTHERS unwittingly carried out a demonstration of the value of early discipline. They were friends, widely separated geographically, varying considerably in standard of living, and holding differing philosophies and religious practices. By chance three of them used the same book on the care and training of infants. When the eldest of their 10 children was 11 years old and the youngest 18 months, these four women unexpectedly had an opportunity to be together. They were invited to the ranch which was the home of one of them.

For four mothers and 10 children to live two weeks in the same house is a test of character for all concerned. In spite of the many differences in home background, the eight children who had been reared after the same pattern as to diet, regularity of hours, and methods of discipline, made an easy adjustment to each other and to the highly organized household.

The other two had grown up in a more haphazard fashion, eating what they liked, keeping hours that seemed convenient to their parents or to them-

selves, being punished one day and allowed to do as they pleased the next. These two had an unhappy vacation, being unable to get along with the others, and were a constant embarrassment to their mother.

PARENTS OWE the child everything, a good disposition as well as a sound body. Discipline is just as important

as sterilized bottles. The healthiest body is of little good if dominated by self. Sin is always selfishness in some form. The spoiled child is seriously handicapped. But the one who is disciplined and self-controlled, who has a "good disposition" as the saying is, has had half his battle against evil fought for him by his parents.

Don't spoil the baby!



SERVICE

IT WAS a Saturday morning and rather early for a youngster to be taking a bus. She was about nine years old and smiled sweetly at the lady who also waited on the corner for the bus.

The lady remarked, "You are going out early this morning." The child with smiling countenance replied, "I'm going to mind my little niece while my sister goes shopping." "How old is your niece?" asked the lady. "She's almost a year old," came the answer.

"You like to mind her, don't you?" queried the lady, and immediately with beaming countenance and happy enthusiasm in her voice, the child answered, "Oh, I love to mind her."

A little child shall lead them. Love called forth the enthusiastic, willing response to a request for service.

—MILDRED GARTELMANN

EASTER FLOWERS

SHE WAS HARDLY four years old, this little girl standing in front of her home on Easter morning. In her new bonnet and dress she was ready to face the day. She gazed across the street and spied her friend, the blind man, with whom she often talked.

With wisdom far beyond her years she turned and picked three of the flowers blooming in her yard. Grasping them in her little hand she walked across the street to her blind man friend who sat on his steps. Stretching out her little hand to his she said, "It's Easter you know. Maybe no one thought to give you any flowers. Here are some for you."

"Thank you," he said, taking the flowers. "If you will excuse me I'll go in and put them in water so they won't wither." But it was not because he feared the flowers would wither that he turned to the house, but so his little friend would not see the big tears in his eyes.

—WALTER COWEN

Sight for Blinded Eyes and Hearts

By AMOS JOHN TRAVER

Mark 8:22—9:1. Parallel passages: Matthew 16:13-28; Luke 9:18-27.

BETHSAIDA was on the northeast end of lake Galilee. It lay across Jordan river near where it enters the lake. Here a blind man was brought to Jesus by his friends, who begged Jesus to restore his sight. It is good to have friends who will plead for us with Jesus.

Yet one may suspect that their motives were not wholly merciful. They may have hoped for a spectacular miracle. Reports of many such miracles had come to them. Jesus led the man away from them, out of the village. He wanted no curious, excitement-hungry crowd about.

The method of the Good Physician was quite unusual. A man needed help not only for his eyes, but also for his faith. So the cure was not instantaneous. He anointed the man's eyes, as added support for his faith. Then he brought back sight slowly, first the dawning vision that made men appear as trees walking, then, as his faith grew, full vision.

God can do for us only in the measure of our faith. With sight restored it would have been natural for him to hurry back into town where he would have become the center of a curious throng. Instead he was sent quietly to his home. The joy of his family can be imagined. Surely those who loved him would love his Saviour.

JESUS MOVED on to the villages, not

far from Bethsaida, in the region of Caesarea Philippi. Mark alone recorded this miracle, but Matthew and Luke also tell of the succeeding conversation with Peter and the rest of the apostles. It was time that Jesus' closest followers came to a decision about him. To draw them out he asked, "Who do men say that I am?"

The answer shows how puzzled everyone was about him. John the Baptist was dead and some thought Jesus was John restored to life. Others remembered that Elijah had not died, but had been taken to heaven in a chariot of fire. The prophesy in Malachi 4:5 was also well known and that seemed to foretell the reappearance of that prophet before the Messiah would come. So they thought Jesus might be Elijah.

Still others were satisfied simply to call him one of the other prophets. All were convinced that Jesus was no ordinary man. Most of them wanted to think him the Messiah, but he did not correspond at all to the kind of king they expected.

NOW JESUS ASKED the question to which he had been leading. It is the personal question he asks of each of us. "Who do you say that I am?" It is quite in character that Simon should answer for the rest, "You are the Christ." Matthew adds, "the Son of the living God." Matthew also records the renaming of Simon. He now is to be known as Peter, meaning "rock." Jesus goes on to say that on the rock of his confession the church was to be built.

Roman Catholics make this declaration apply to Peter himself rather than to his confession. There are the best of reasons to believe that they are wrong. Precious as this confession must have been to Jesus, he is not ready for any great public announcement. That would only hurry him to his cross before his time. So he cautioned against publicity.

Can Jesus' disciples hold fast to this confession in the face of all that is before them? The shadow of the cross was already dark across his path. The disciples must be told. It is the first time Jesus had given them the clear certainty of his rejection, death and resurrection.

This was too much for Peter and one can almost see him seize Jesus by the shoulders with those strong fisherman's hands and hear him cry, "God forbid, Lord! This shall never happen to you" (See account in Matthew). Jesus made short work of this outburst. "Get thee behind me, Satan," he said, "for you are not on the side of God, but of men." The expectation of an earthly king who would free Israel from Rome and win a new world empire for his people, was of Satan. It was of the earth earthy. Jesus will make no compromise with this error.

SOMEWHAT LATER Jesus spoke to the

crowd again. He followed the line of thought begun with the disciples. He pictured discipleship as stern and demanding. Self-denial and a cross were on his path and those who followed him must face them too.

Jesus is not commending self-denial for the sake of self-denial. The disciple must say "no" to self, so that he can say "yes" to Christ. Our Lord cannot share the throne of our hearts with any other person or interest, not even self-interest.

Many would be afraid to face the cross. Others would be ashamed to be marked as followers of one crucified. Those who would hold everything that life offered as cheap compared with the privilege of discipleship would share the victory of Christ over sin and death. "Christ will be all in all, or not at all." To die for him is to live forever. We dare not claim the confession of Peter unless we are also willing to pay the price.

Our lesson ends with the first verse of the ninth chapter. It is a puzzling verse. Some have thought it referred to the Transfiguration. We will consider that glorious event next week. More probably it refers to the destruction of Jerusalem which would come 40 years later. That would be symbolic, too, of the last judgment.



YELLOW CARS

"Your Christian country is very funny," said the young Chinese girl. "Everyone is all upset about me in Mississippi. I am on my way to college and the conductor says, 'Here! You cannot put her in the Jim Crow coach. She is not black.' And the Pullman porter says, 'But she is not white.'"

"I, myself, I do not care. I am tired and want to be put somewhere. Everyone tries to decide. Where should they put me? Such a hubbub! Such a commotion! I sit on my bag and I wait. By and by they put me in the white car." She laughed. "Too bad you have no yellow cars. Your race problem would be all solved. Yes?"

Frozen Moment

THE MEETING had been a huge success. Everyone was feeling good about it. The committee looked tired but happy as they went about clearing up the social room.

As I repeated my congratulatory farewells, I wondered how many times I had lived through the same scene with a different cast of characters. And yet it was never twice exactly the same. For it was the people who made the difference, as well as the purpose of the meeting and the way it had been arranged.

Martha Peters, Mrs. Everett's daughter, came over to me, her coat flung over one shoulder, a tiny hat twirling on her finger. "Before you go, Mrs. Lathrop, I want to thank you for stopping to see mother last week. I know how hard it is for you to find time in your busy days for calling and we both appreciated it."

"I love to visit your mother. She's so bright and interested in so many things the time flies by before I know it."

"Well, she's been reliving it ever since. She has very few visitors and they mean a lot to her. Of course, what she'd do without her radio, I can't imagine, but that's not the same thing as having her friends drop in and bring her news from the church. She's been telling me things off and on ever since."

"Goodness, was I that much of a gossip?"

"THERE'S GOOD GOSSIP and bad. Yours is the desirable variety."

"I thought after I left that I had talked personalities far more than I usually do. Except for the more obvious vital statistics, I try to talk about

events rather than people. But your mother has such a sweet Christian interest in the people I am interested in, I couldn't help chattering along."

"She is wonderful, isn't she? I have to say it, if she is my own mother and I suppose it could sound a bit braggy. But really, I think she has grown into a beautiful old age. She can't get out very often but she's accepted the limitations on her health and strength with almost saintly patience. Never once has she tried to take out her own frustration on me in all the years I've been looking after her."

"Of course, it could be that she has a particularly sweet and devoted daughter."

"At the risk of being disrespectful to my pastor's wife, I'll say a nice big 'phooey' to that. I know plenty of devoted daughters who have had to take a terrific beating when their parents got old and grumpy."

KITTY BACH came up about that time. "Did I hear you say 'old and grumpy'? Talking about me again, I'll bet a hat — By the way, where is my hat? Oh, for pity's sake! Someone has put it on Martin Luther."

Some well-meaning admirer of the Reformer had willed the church a fairly good marble bust. There wasn't much we could do about accepting it, although there is really no appropriate place for such an object. When the parish wing finally materializes, Jerry hopes to have a corner of the library for a "Reformation Corner," where the bust can be placed on a deep shelf and surrounded with biographies and other books about

the period.

In the meantime, the work of art looks quite out of place on top of the piano. It looked still worse with Kitty's hat, red feather and all, cocked over one eye.

"I've a pretty good idea about the someone who placed it there," Martha snorted as Kitty went off to rescue the chapeau. "Isn't she a clown?"

"Now, then," insisted the "clown" returning with the hat over her own eye, "what were you saying about me being old and grumpy?"

"Thinking people are talking about you is a very bad sign," Martha observed.

"What kind of sign do I have to give to show I'm about to fold up this minute?" The clowning was gone and Kitty looked white and drawn. "The meeting turned out very well, but I'm exhausted and wondering whether it was worth the effort."

"Of course it was!" Martha slipped an arm about her shoulders. "Come on, let me run you home."

"Thanks, I have our car out here. But thanks, anyhow, Martie ——" she broke off and her eyes filled with tears. "I'm such a fool," she muttered, waving a hand and slipping quickly out the door.

"Now, WHAT?" Martha looked after her blankly. "I declare, you never do know what Kitty will do next. There's

an awful lot of good sense under all that surface nonsense of hers, but she certainly is unpredictable. I don't see anything in my invitation to make her spill over like that. Or was she about to cry at the thought of riding with such a driver?" Martha laughed, but she was concerned.

Mrs. Sullivan came up, her smile grave. "Kitty go? I wanted to go with her but maybe it will do her good to be alone a little while. I'll phone later."

"What's the matter?" Martha asked. "She seemed pretty much upset and as though she'd been trying extra hard to be the life of the party and couldn't keep it up. That hat on Martin Luther was pretty far-fetched, even for our light-hearted Kitty. I don't want to pry, but she has me worried."

Mrs. Sullivan paused, then looked about to be sure there was no one else near. "She doesn't want anyone to know until it is definite, but I know you two have her interest at heart and will be discreet. Young Stan went in to re-enlist today. He's in the reserve, of course, but he's volunteering for active service."

We looked at one another silently. I felt Martha was waiting for me to speak first. But what was there to say? All I could feel was a deep sadness. It was as though all the sadness of the world were frozen into that moment and refused to melt into words. Only tears seemed adequate and my eyes were dry.



He who is without God in the world will soon grow tired of himself and he expresses this in a superior manner by saying that he is tired of life. But he who is in the company of God lives together with one whose presence gives infinite significance to even the most insignificant.

—SOREN KIRKEGAARD

Personal Problem Clinic

Care of parents

My father and mother are invalids. They aren't able to get along by themselves. I am the only child, and I feel that it is my duty to take care of them. My husband, George, doesn't want to live with them. But he has offered to pay someone to care for them. His work is more than a hundred miles from my parents' home. I wouldn't see them more than once a month if I went with him.

Shall I go with George and my child and make a home for them, or shall I remain with my parents and care for them? George comes home over the weekends.

Shall I insist that he come and live with us, even though he doesn't want to? He would have to do work which he doesn't like and receive much less salary than he now gets, if he comes here.

What is the right thing to do?

Your dilemma isn't impossible to clear up. There are more than two possibilities. But you will have to make the decision.

George's attitude toward the care of your parents isn't ideal. Of course, I don't know his reasons. But, regardless of the background, you and your husband owe a lot to both sets of parents.

The present arrangement which separates you and your husband most of the time isn't good from the viewpoint of marriage. Both of you need more fellowship together. If it were for but a short time, it wouldn't be so serious. But it may continue for a long period—long enough to weaken your marriage.

Don't insist that George come to where your parents live, at a financial loss and to uncongenial work. Liking one's work is a big thing.

Isn't it possible to move your parents to the community where your husband works—not necessarily into the same house with you, but somewhere near-

by? Let him finance their care, in a modest way, while you give them your companionship and care. This solution, of course, may not be so easy as it appears, in the light of the scarcity of houses and apartments. They may also object to being moved. Generally, a wife ought to be willing to go where her husband's employment works out best, and your parents should be ready to locate where you can best take care of them.

No remarriage?

Twenty-five years ago I divorced my wife—for Scriptural reasons. I have never remarried, though in some ways it may have been to my advantage to have done so. But I believe that one marriage is enough for anyone. Once one is divorced he should remain unmarried. I can't see the point to people—even church members—being divorced from one partner and then married to another.

Why doesn't the church do something about this?

Your ideal is fine for yourself. But you are going beyond Scriptural grounds in wishing to prescribe an unmarried status for other persons in a similar position.

The church can instruct, advise, and persuade, but it cannot compel. It would be too bad if it could. It must not set up a Puritanic, unchristian standard. We can and should use our influence in the direction of better and more uniform marriage and divorce laws. And we ought to do much more toward preventing divorce and promoting the success, happiness, and permanence of marriage through adequate educational measures within our congregations—for young people and for the older set. Suitable materials are available.

—EARL S. RUDISILL

A Book to Help Teen-Agers Discover Themselves

Better Ways of Growing Up. By John E. Crawford and Luther E. Woodward. Muhlenberg Press. 270 pages. \$3.

Out of a conviction that we "must rear a generation of children who will grow to manhood and womanhood free of stupid ideas and attitudes, free of arrogance and superstition, full of understanding and righteous application of the principles of good human relations to all of living" two psychologists have written an excellent and practical book for young people.

John E. Crawford is director of guidance and professor of psychology at Wagner College. Co-author Luther E. Woodward is a pastor turned psychiatric social worker, and a field consultant for the National Committee for Mental Hygiene.

Their aim is to "help you look squarely and honestly at your own personality, find the good points to make you justly proud, then improve the points that ought to be changed." Their hope is that today's youth will then make better parents, teachers and leaders. "Through our children we can offer mankind something better than we have ever been."

To accomplish this the authors have devised 33 self-quizzes, check lists and self-improvement charts. What kind of personality do I exhibit? How grown-up am I emotionally? How self-reliant am I? How well do I manage my time? How popular should I be? What are the things we live by? How well am I fitted for marriage? These tests will be a practical help on the matters in which all young people have a natural interest, and at times, acute problems.

This "psychology and mental hygiene for youth" is in readable everyday language. It maintains a remarkably sane balance, particularly in the treatment of sex, and in avoiding emphasis of the abnormal. The tone is positive and helpful.

In make-up it reaches the ultimate in attractiveness, with large clear type, handsome binding, and full-page photographs facing each chapter. The Muhlenberg Press can be proud of such a piece of work.

The book is unusual among those in its field in that it attempts to relate the findings of psychology to religious faith. "The psychology of everyday living proves thousands of times over that love, faith, confidence, and service are the *great positive forces in human life*—and that good health, lasting satisfactions, and social usefulness all spring from these."

Unfortunately it is at this point that the book falls short, and one's disappointment is all the keener because the authors come so close to accomplishing what so greatly needs doing.

"Guilty feelings" are referred to frequently as something one should not have. Yet the authors do not tell how to get rid of guilt. Repentance and forgiveness, neither of which is mentioned, are good mental hygiene as well as being scripturally sound. Sin is not defined, but is rather avoided by including it under "mistakes." It is understandable that the authors would not wish to speak of the atonement in theological terms. Yet what F. Eppling Reinartz calls "a sense of being died for" can be understood and accepted by young people. The Holy Spirit and His unique power in human life is not mentioned, but prayer is counted a "deep source of spiritual strength if it leads to clearer self-insight and then to greater self-reliance." The authors' answers for "Life's Great Questions," constituting a sort of suggested statement of belief, will be considerably less than satisfying to many.

This book is certain to be popular and widely used, by parents and leaders as well

as by youth. It is to be hoped that in the next edition the authors will go the rest of the way in helping youth to reconcile psychology with the Bible. Young people need that, if we are to continue to teach them the Bible and the catechism, and to expect them to say on Sunday "we have sinned against Thee by thought, word, and deed."

MARJORY LOUISE BRACHER

Seattle

Latest News about Missions

Tomorrow is Here. By Kenneth Scott Latourette and W. Richey Hogg. Friendship Press. 145 pages. \$1.50.

Modern prophets have announced that a new age will soon dawn. This little book declares that a new age has come! Here is a compact but comprehensive compendium of conclusions reached after an International Missionary Council meeting at Whitby, Canada, in 1947.

Two distinguished participants in that meeting present convincing facts and possibilities which have to do with the development of the church's program in this new era.

The reader will find: A disturbing analysis of conditions among the nations in revolution . . . an encouraging bird's-eye view of the church at work around the world . . . a review of missionary effort for more than 50 years, with Edinburgh, Jerusalem, and Madras in the background . . . an evangelical interpretation of the Gospel—the church's message to the world . . . pen-pictures of men and women whom the Gospel has claimed for Christian leadership in many nations . . . the story of a growing partnership between the older and the younger churches . . . and a blueprint for a program in which priority is given everywhere to "Evangelism" with a passion and a purpose.

A reference list of books suggests important reading; and questions for discussion invite the organization of study groups in our congregations.

M. R. HAMSHER

Harrisburg, Pa.

Sermons

God Goes to Golgotha. By W. A. Poehler and W. F. Bruening. Concordia. 126 pages. \$1.75.

This little book is by two Missouri Synod pastors—W. A. Poehler, St. Paul, Minn., whose theme in his eight sermons is "The Little People in the Passion Story," and W. F. Bruening, Washington, D. C., whose six sermons present "Pictures of the Passion from the Gospel of St. John." The sermons are thoroughly Biblical and make a valuable addition to the Lenten books of any preacher's library.

"The little people of the passion story" are often overlooked in telling the stories of the more prominent characters. Of course, Pastor Poehler could scarcely be expected to present much new, because of necessity the materials available are the same as ministers in every generation have used in presenting their sermons on "the big people" associated with Jesus' passion and death. The titles, though simple, are captivating. "The Man Who Lost an Ear," "The Woman Who Dreamed About Jesus," "The Man Who Was the Choice of the People," and "The Man Who Saw Jesus Die," are examples.

In the second sermon, "The Man Who Knew the High Priest," the writer drags in the well-known aversion of Missouri Synod to lodges and uses it as an illustration. The language used is intemperate.

The sermons based on texts from John's Gospel may be used with or without the pictures which come with the book. While the sermons are acceptable, the treatment of the pictures is brief and inadequate. Greater possibilities for using the pictures suggest themselves than the author has presented in his sketchy remarks. On the whole, this is a worthwhile Lenten book.

Norwood, Pa.

DALLAS C. BAER

John Calvin. Many-Sided Genius. By Alfred T. Davies. American Tract Society. 92 pages. \$1.50.

This is a brief essay on the importance of Calvin in the Reformation, largely written from secondary sources.

Across the Desk

Even that stately journal the *New York Times* was lured into giving a half column of its editorial space to comments on the conditions of the weather in New York on and near the 21st of March. Considering the amount of snow that clogged traffic and the lowered temperatures and consumed fuel, one is not surprised that the advent of two or three days of equinoctial sunshine was welcomed with positive exuberance. We felt much the same in Philadelphia, although the depth of the snow was less in eastern Pennsylvania than in the Hudson valley. And weather reports lead one to the conclusion that practically the entirety of the United States suffered from extremes of cold.

But beyond entries into the records of the Weather Bureau and almanacs, nothing much was done about it. The earliness of this year's Easter was an item of greater interest. Some of these days a reform of the calendar will correct that situation. Both secular and spiritual enterprises would benefit by fixing the date in the year of this great festival.

Mention of Easter's earliness and the consequent shortening of the Epiphany section of the ecclesiastical year allowed us to drift into some consideration of the brevity of the New Testament's accounts of the general effects of the miracle of our Lord's resurrection on the people. There must have been a tremendous number of inquiries which the men and women into whose midst he came, desired to put to him. Thomas was not the only one attracted to the Master who deemed the conquest of death, that is, His resurrection, difficult

to accept as actually happening. Indeed were we in position to speak with Jesus now, there are questions we would hope to have answered.

For example, it would satisfy one subject of our curiosity to receive some clue that would guide our speculations as to the matters to which the saints devote their energies in the interim between earthly death and our Lord's second coming. An Adventist sect is said to define death as a sleep, from which those whose names are written in the Book of Life are at last awakened while the unbelievers are annihilated. The propagandists of this ingenious but incorrect theory were quite numerous a half century ago.

The Roman Catholic doctrines dealing with the functions of those whom the Church has "canonized" (admitted to the calendar of saints), offer the services of these favored souls to respond to the appeals of "the faithful" which originate at shrines and in the dangerous, or critical, or unchartered ways of life. Two comments come to mind when a Lutheran examines this practice. The first is, there is no basis for it in properly interpreted divine revelation.

The second is in the fact that our Lord has undertaken the distribution of answers to prayer. He needs neither advice nor assistance. The doctrines and practices of the worship of saints have the technical name of hagiolatry. The adoration bestowed on the Virgin Mary is the capstone of the practice which is known as Mariolatry. It is a by-product to the Catholic Church's teachings relative to providence and

penance. Its chief fault is its lack of divinely supplied authority of grace. It flourished "when knighthood was in flower," that is, during the centuries of the Crusades. Its beginnings, however, were much earlier, when extended pilgrimages, or voluntary services of the Church that involved unusual labor or danger, had been performed; or in more recent decades when martyrdom or its equivalent had been endured.

The first world war was followed by the development of some odd declarations concerning the human soul after its departure from the body. Those who fostered its tenets called themselves "spiritists." They claimed a basic distinction from the older heresy of the "spiritualists." Sir Oliver Lodge, a British scientist, came to America in the early 1920's and explained spiritism in a series of lectures, four in number, according to our recollection. We listened to three of them.

Sir Oliver claimed to have obtained communications from departed individuals; that is, from their souls, which he claimed were the dwellers in intermolecular space, and thus in easy reach of those with whom a medium could set up an articulation. But what they conveyed was of no great value as information. Spiritism, even when explained so well by Mr. Lodge, did not produce a sect.

Doubtless the true explanation for the dearth of revelation concerning the regime which is beyond the grave lies in the uselessness of much of the information sought and in the fact that the Christian revelation is nearly all aimed at the creation in the midst of us of the "Kingdom of God." Jesus is the Redeemer of mankind, "who has redeemed me, a lost and condemned creature, secured and delivered me

from all sin, from death, and from the power of the devil, not with silver and gold, but with His holy and precious blood and with His innocent sufferings and death, in order that I might be His, live under Him in His kingdom and serve Him in everlasting innocence and blessedness."

Questions can wait

It is obvious that the proclamation and acceptance of the new covenant is deemed by divine revelation to be approximately the measure of our spiritual apprehension. But some information is in our Bibles; quite enough, it will generally be agreed, to satisfy us as long as the material world is the plane of our living. The fifteenth chapter of I Corinthians with its carefully phrased distinctions between mortality and immortality, and by which the apostle to the Gentiles responded to queries concerning his own preaching of the victory over death achieved by his Lord, is a learned man's indication of the vast forces that are and will be at work in this world until the second, the triumphant coming of the Son of God.

The same apostle wrote with the tenderness of a pastor to the company of fellow believers in Thessalonica who were fearful that death before our Lord's second coming might deprive them of participation in the glories of the final regime when all the saved would assemble around God's throne.

And there is finally the Apocalypse, the final revelation by which we are taught to await patiently the exit of our souls from the realm of the flesh and enter triumphantly into the heavenly city. Thus man's prayer for mercy is answered and the Lord's obedience to the Father is rewarded.

—NATHAN R. MELHORN

Laymen Establish a Church and Then Call a Pastor to Fort Erie

By W. A. MEHLENBACHER

ONTARIO—Proof of what consecrated laymen can accomplish in establishing a mission congregation is being demonstrated at Fort Erie. With no resident pastor, the mission, known as Trinity Lutheran Church, was organized Feb. 29. When the first pastor, the Rev. Henry F. Nuhn of Heidelberg arrives on April 15, the budding congregation will be ready to burst into flower.

Waiting to welcome the pastor will be a new parsonage, a fully staffed Sunday school, an organized "Women of the Church" group and a fine church council.

There were 112 present at the service on Feb. 29 when Trinity Church was organized under the direction of Dr. J. H. Reble, president of the Canada Synod. Dr. A. M. Knudsen, a secretary of the ULC Board of American Missions, took part in the service.

The new congregation hopes to secure a building site for its church on Niagara Boulevard, which extends to Niagara Falls from the Peace Bridge (Fort Erie to Buffalo).

Development of the congregation through its early stages has been under the per-

sonal direction of Dr. Reble. He has been aided by pastors in the vicinity, and by students from Waterloo Seminary. The choir of Holy Trinity Church, Buffalo, provided music at the organization-day service. Temporary use of a church building of the United Church in Fort Erie has been granted the new congregation.

COUNTING THE COST is not the simple matter it once was. The social missions committee of the Canada Synod met with the executive committee of synod recently to restudy all angles of the proposed new Home for the Aged. Result: A recommendation will be made to synod "to proceed with the renovations of the Hespeler Home as proposed in the plans submitted . . . the cost of such renovations not to exceed \$40,000." The original cost of the entire property was \$12,000.

LUTHERAN WORLD ACTION receipts are somewhat slow in arriving this year. While confidence is expressed that the full quota will be met by June, the estimated total at the close of the Lenten season is slightly in excess of one-quarter of that goal. The executive committee of the National Lutheran Council has acceded to the proposal of the Canada Synod, that 25 per cent of LWA net receipts in Canada be designated for Canadian Lutheran World Relief.

HARVEST DAY of souls in the Lutheran Church may vary, but in the twin-city



LAYMEN WERE THE LEADERS

... Attendance on organization day at Fort Erie was 112

churches of Kitchener and Waterloo it is traditionally Palm Sunday. In the seven Lutheran churches of these communities 165 children and 87 adults were received by confirmation on March 21.

NEW FACES will greet many parishioners in churches of synod as changes of pastorate are completed. The Warton-Owen Sound parish extended a call to the Rev. Wallace Minke, New Germany, N. S. . . . The Rev. Harold Brose, assistant at St. John's Church, Waterloo, will take charge of the Conestogo-St. Jacobs parish, June 1. . . . Candidate Alfred Schenk, graduating seminarian, accepted a call to Midville Branch, N. S. . . . The Rev. S. Friedrichsen, immigrant chaplain at the port of Montreal, began his new duties April 1. His office will be located at 3680 Park Ave., Montreal, Que. . . . Pastor G. Wuerscher, Maynooth, has received a call to the Philipsburg-Baden parish.

NEW NAMES are appearing on the roll of those who serve the church-at-large. Mrs. Karl Knauff, Stratford, wrote the manuscript for a number of Sunday school lessons and teachers' guide for beginner department of the Christian Growth Series. Mr. C. N. Weber, Kitchener, has been nominated for membership on the ULC Board of Publication. During the recent visit of Dr. C. C. Stoughton to Hamilton, three new members were received for the Lutheran Laymen's Movement: J. Weichelt, T. Bowman and O. W. Zimmerman.

FOR ONCE the Canada Synod is at the top. During 1947 its per cent of increase (64.65) led all other synods in apportionment-giving to the ULC. But we're still far from 100 per cent.

PARISH NOTES: St. John's, Waterloo, has decorated the church and has almost reached a 50-50 budget goal. . . . John T. Quehl was recently honored by St. Paul's, Hamilton, on his splendid record of service to the congregation: Fifteen years in the choir, 15 years a Sunday school teacher, 20 years a church councilor, and 26 years as Sunday school superintendent.

Death by suffocation in her home brought to a close the many years of faithful service

of Miss Minnie Boneberg, Port Colborne. Miss Boneberg was the valued organist-director of First Lutheran Church. The accident happened Feb. 8. . . . Trinity Church, Hamilton, received a bequest of \$500 from the estate of the late Otto Gibb, charter member of the congregation. . . . St. John's, Aylmer, has introduced one German service a month to minister to the new immigrants arriving in that territory. St. Paul's, Listowel, celebrated the 75th anniversary of the congregation. . . . St. John's, Arnprior, contemplates reconstruction costing \$12,000. . . . St. Peter's, Sullivan, suffered fire damage exceeding \$2,000.

PERSONS



THE FOURTH PASTOR DIETRICH

IT WAS A grand day for the Rev. Otto F. Dietrich, pastor of Nazareth Lutheran Church, Camden, N. J., when his son, Helmut, was installed in Evangelical Lutheran Church, Lawrence, Mass. Three sons were now in the ministry—Helmut, Martin (in Geneva, Switzerland), and Gerhard in Steelton. Pictured with father and son (center) are the Rev. Edmund A. Steimle (left), Cambridge, Mass., who gave the charge to the congregation, and the Rev. John C. Dries, president of the New England Conference of the New York Synod. The Rev. Martin Dietrich was pastor of St. Michael-Zion Church in Philadelphia before going to Europe as assistant to Dr. S. C. Michelfelder.

Driscoll to go to Dover

Back to the pastorate will go the Rev. Carl A. Driscoll, director of Christian education and youth work for the Ohio Synod.



On June 16 he will take charge of Grace Church, Dover, Ohio, as successor to Dr. George W. Nicely. Pastor Driscoll has held his present position since early in 1945. In addition to his educational work he was director of publicity for the synod, and editor of its monthly paper.

Schroder gets Korean chaplaincy

Col. Peter C. Schroder, a pastor of the New York Synod, has been appointed chaplain for the United States Army in Korea. A graduate of Mt. Airy Seminary, Philadelphia, he served the Church of the Messiah, Flushing, Long Island, until 1931. Later he was graduated from the Com-



mand and General Staff School, Fort Leavenworth, and attended the Chaplain's School at Harvard University. Joining the regular army in 1941 he saw service in the Philippines and Panama. Later he served in the European theater as chaplain assigned to the Fourth Division.

One Congregation Gathers Ton Of Relief Supplies for Europe

By GEORGE E. LITTLE

PITTSBURGH—In two months of 1948 over a ton of clothing and other supplies was sent to Lutheran World Relief from Bethany Church, Braddock, the Rev. P. M. Scholl pastor. Included were the following, made by the Ladies-of-the-Church: 479 articles of clothing, 89 sewing kits, 69 comforts, 14 layettes, 45 pounds of soap.

Pledges for LWA were received at a special service. The sound picture, "March of Faith," was shown, and after this a tableau depicting a scene of distress typical in present-day Germany.

THE TWO CHURCHES of the Wilmerding-East McKeesport parish have grown to such an extent that a year ago they agreed that a pastor was needed for each. The proposal went into effect April 1. Since that time Pastor Edwin M. Miller has been serving only St. John's, East McKeesport. The Wilmerding church is now vacant—a congregation with the distinction of conducting two branch Sunday schools besides its regular school.

CHANGES OF PASTORATE: The Rev. George R. Deisher, Jr., of Camden, N. J., came to St. John's, Homestead, on April 1. The Rev. Robert C. Klingensmith of Williams-town, Pa., has come to Bethesda Church, near New Kensington. The Rev. Kenneth N. Schott left the Delmont pastoral charge April 1 to be pastor of Grace Church, Sunbury. The Rev. Edward W. Wagner, serving the last two years with the Veterans Administration, went to the Sebring-North

Georgetown pastoral charge of the Ohio Synod on Feb. 20.

A change within the synod is the Rev. W. F. Adolphsen from the Youngstown, Pa., parish to the Jacobs-Chalk Hill churches. At Cleveland, the Rev. Johannes Deutschlander resigned Jan. 18 from Deutsch Church, German Conference, to retire from the active ministry. Elected to succeed him was his son, the Rev. John H. Deutschlander. Another retirement is the Rev. George J. Muller at Pittsburgh, his resignation at Grace Church, Spring Garden, to become effective April 25. At Erie, Grace Church will have a new pastor the latter part of May when Seminarian Kenneth May enters the field upon graduation at Mt. Airy Seminary.

RANKING FIRST in the synod for contributions to apportionment in 1947 was Trinity Church, Meadville, the Rev. J. L. Reiner pastor. Two churches of the Youngwood-New Stanton pastoral charge, the Rev. C. T. Schlotter pastor, were second and fourth. Among the churches that contributed more for the benevolence causes than for current expenses in 1947 were St. John's (Burry's) near Zelienople, the Rev. H. N. Brant pastor, and St. Mark's, Arona, the Rev. R. S. Schultz pastor.

One congregation has already raised its 1948 Lutheran World Action quota, Emmanuel, Prospect, the Rev. L. W. Rupp pastor.

GROUND-BREAKING services were held March 21 in Oklahoma Boro to mark the first step in the erection of a building for Faith mission, the Rev. C. T. Hays pastor. Two weeks later, on April 4, a similar service took place at Carmichaels for St. Paul mission, the Rev. R. E. Agnew pastor. Supt. D. L. Houser took part in these services. Both congregations have been holding weekly services in schoolhouses since work began in these fields.

Schoolhouses have served two other congregations until recently when they moved into basement units of their new buildings: Grace Church, Farrell, the Rev. C. W. Schirmer pastor, and Immanuel mission, Erie, the Rev. W. G. Leubin pastor. The

Farrell congregation lost its building by fire two years ago. Work is continuing on the superstructure of both churches.

Though not yet organized into a congregation, the Overlook Community Church, south of Pittsburgh, has already moved from a residence into the basement unit of its new church building—this unit erected without a cent of debt! The pastor is the Rev. E. L. Hauser.

Despite considerable damage to its building by fire last fall, St. John's, Natrona, is carrying on a full program of local and synodical activity. Already \$6,000 has been gathered for a building project to begin shortly after Easter and to include repairs to the roof, replacement of ceiling, redecoration of interior walls and woodwork, enlargement and furnishing of the chancel. The Rev. L. P. Mueller is the pastor.

New organs have been purchased by Grace Church, Leechburg, the Rev. W. E. Sullivan pastor, and by St. Andrew's, Carnegie, the Rev. E. L. Hauser pastor. A new electric organ has been installed at Mt. Zion Church, Donegal, the Rev. E. S. Proper pastor. At Tarentum an \$8,000 remodeling and redecoration project is under way at United Lutheran Church, the Rev. J. E. Shaughnesy pastor. This will include rebuilding of the organ.

One of the most complete amplified carillon systems in the country was dedicated Feb. 29 at First Church, Pittsburgh, the gift of H. G. Samson and sons. From the church tower the beautiful bell music now sounds over the surrounding community twice daily, noon and at 5 P.M. The bells are played manually from a keyboard at the organ console or automatically from records. They can also be heard inside the church when desired, while the music of the choir and organ can also be sounded from the tower. The Rev. R. W. Stackel is the pastor.

A craft school will be conducted by the Rev. S. S. Shaulis at Evans City during the week of June 1-5. Deaconesses, teachers in church school or vacation school, and youth leaders are invited to enroll.

The spring term of the Erie Lutheran

Leadership Training School began April 5, the sessions held at St. Matthew's Church. Dean of the school is Pastor A. L. Ruths. The faculty consists of Pastors C. O. Duford, S. S. Schweikert, and C. W. Peterman.

Pastor Develops Singing Commercial

ALBANY, N. Y.—The Rev. Clayton G. Van Deusen of Emmanuel Lutheran Church has changed the admonition "bring them in" to "sing them in"—and with good results. Using the idea of the radio singing commercial he has made up a few jingles of his own. One of the most popular is to the tune of "Little Brown Jug":

"Mother knows what's good for you,
Go to church like she taught you to.
Brother we've an empty pew,
Plainly labeled Y-O-U."

Then follows a brief, pointed message like, "Don't wait—it may be too late—go to Emmanuel Lutheran Church this Sunday!"

Pastor Van Deusen does his solos at fellowship meetings, church suppers, and other places where his people assemble. The idea is catching on, and now the Luther League has its own version. To the tune of "Jingle Bells" it goes,

"Luther League, Luther League,
gives you lots to do.

Young folks 12 to 25,
here's the place for you."

at Hamma Divinity School, Springfield, Ohio, on April 20 and 21. In connection with the lectures, the inauguration of Dr. Otto H. Bostrom as professor of ecumenical theology and English Bible, and of Dr. George E. Mendenhall as assistant professor of exegetical theology will be held. Dr. Anders Nygren of Sweden, president of the Lutheran World Federation, has been announced as commencement speaker for May 16.

Hahn at Southern commencement

Dr. S. W. Hahn, pastor of St. James' Church, Concord, N. C., will be commencement speaker at Southern Seminary, Columbia, S. C., on May 19. The pastors' convocation will be held on May 19 and 20 with lectures by Dr. Harry F. Baughman, Dr. Paul P. Anspach, Dr. Walter C. Davis, and Dr. John B. Moose.

Voigt accepts Newberry position

One of Newberry College's own graduates will head the department of English next year. He is Dr. Gilbert P. Voigt, for a number of years on the staff of Wittenberg College, Springfield, Ohio. After graduation from his alma mater, Dr. Voigt earned his master's degree from the University of Virginia and his Ph.D. from the University of South Carolina. He has studied also at Columbia and Leipzig Universities, the University of Chicago, and the University of Pennsylvania. In 1938-39 he was guest professor of English at Newberry.

CAMPUS

Schools commended by visitor

Miss Hemalatha John, Ph.D., lecturer in zoology at Andhra Christian College, Guntur, India, told Hartwick students that she had been impressed most by America's school system and by its missionary spirit. Dr. John is making a tour of the colleges and museums of the U.S. under the auspices of the ULC Women's Missionary Society.

Lilje and Nygren at Hamma

Dr. Hanns Lilje, Bishop of Hannover, Germany, will give the Kessler Lectures

\$1 gets a job

The Midland College Teachers' Placement Bureau states that it is finding jobs for every graduate who enrolls. And the fee is only \$1. Even during the depression, when similar bureaus were placing only 35 per cent of their trainees, Midland had a perfect record, according to its director, Dr. G. E. Hickman. Booklets containing photographs and information about prospective teachers are kept on file and sent out whenever there are vacancies in Nebraska schools.

Wittenberg Guild to hear Wickey

Dr. Gould Wickey, executive secretary of the ULC Board of Education, will be principal speaker at the eighth annual convention of the Women's Guild of Wittenberg College to be held on the campus at Springfield, Ohio, April 28-29. Also on the program will be Dr. W. D. Allbeck of Hama Divinity School, and the Hama Choir.

Wagner gives \$1,121.25

Faculty, administrative staff, and students of Wagner College conducted their own community chest campaign recently. Under the direction of the college chaplain, the Rev. Paul J. Kirsch, \$1,121.25 was collected. The amount will be divided among eleven welfare organizations, including Lutheran World Relief.

Must Colleges be Atheist?

CARTHAGE, ILLINOIS—"Academic freedom has taken a beating," states Pres. Erland Nelson of Carthage College in a letter to his faculty. "The Supreme Court decision in the Champaign case, forbidding the teaching of religion even when it is optional, is a significant limitation of 'academic freedom,'" he writes. "We wonder if a similar restriction on freedom will limit or prevent the teaching of anti-Christian principles, philosophies or attitudes? Will atheism and other views which either ignore or oppose Christianity be likewise banned? If so, where will this banning stop? If not, how reconcile the inconsistency?"

"Presumably, there is no freedom to teach religion in schools supported by the taxpayer. But there is abundant freedom for teaching attitudes opposed to religion. Through various school activities and exercises, the minds of our children may be led to doubt, ignore or oppose religion. But under this decision, religion must be given no hearing in tax-supported halls.

"And if this decision is valid for the 'public school system,' may not the same logic be claimed for publicly-supported

colleges and universities? A number of excellent tax-supported institutions have made diligent effort to promote the religious life of their students as an important aspect of the well-educated person. Will this good work now be banned?"

"The Supreme Court decision is obviously a victory for secularism—at a time when secularism is already on the march the world over. As this decision is translated into the lives of children from kindergarten through the tax-supported university, we can only expect increased Biblical illiteracy, spiritual darkness and concomitant results most unfortunate for both church and nation.

"Our task as a church college will be made heavier by this decision. The church is forced to rely more upon her own schools. Christian parents will increasingly seek out schools which are unmistakably Christian in precept and practice. And our responsibilities will increase as the distinction between church school and state school becomes sharper. May the church, and may we as church workers, prepare for the challenge which this court decision brings before us!"

Sunbury District Churches Plan For World Action, Evangelism

By PAUL H. SMITH

WILLIAMSPORT—Lutheran World Action and parish evangelism will be chief topics under discussion at the convention of the Sunbury District of the Susquehanna Conference to convene at St. John's Church, Potts Grove, April 20, the Rev. Myles R. Smeltz pastor.

Presentation of the LWA cause will be made by the Rev. Frank M. Brown, Lutheran World Action director in the ULC. Plans for parish evangelism will be outlined by the Rev. G. Martin Ruoss, member of the ULCA Board of Social Missions. This presentation, according to the Rev. Vernon D. Naugle,

president of the District, will lay the groundwork for the special emphasis on evangelism scheduled for autumn.

Pastors John W. Harkins, Snyderstown, and Edgar D. Ziegler, Bloomsburg, will be in charge of the devotional periods. Pastors and lay delegates from Luzerne, Columbia, Montour, Northumberland, Union and Snyder counties will be in attendance. The first session will begin at 10 A.M.

The Rev. Kenneth N. Schott of Delmont in the Pittsburgh Synod came as the new pastor of Trinity Church, Sunbury, right after Easter. A reception was tendered the new pastor by the congregation, April 14. Pastor Schott succeeded the Rev. Park L. Wagenbach who went to Grace Church, Mount Carmel.

An interdenominational sunrise service in the Bucknell University gymnasium was an innovation for church groups in the Sunbury area on Easter morning. Speaker was Dr. Clyde A. Linch, president of Lebanon Valley College. Prime mover in this venture was the Rev. John C. McCune, Lutheran pastor at Middleburg.

The Milton Rotary Club, of which Pastor Paul H. Smith is president, sponsored a drive for used clothing for Lutheran World Relief and Church World Service, April 12. More than 60 Rotarians assisted by high school boys canvassed the city, bringing the clothing to several churches designated as depots. The whole task was completed in less than two hours.

The Rev. Paul H. Smith, Williamsport correspondent for THE LUTHERAN, will bring to a close a six-year pastorate at Trinity Church, Milton, April 15, to become pastor of St. Mark's Church, Baltimore. He will succeed Dr. Robert D. Clare in the Maryland Synod church who has been elected pastor emeritus.

WELFARE

Tressler adds child welfare secretary

"A community in which children learn how to live," is the slogan of the Tressler

Orphans' Home at Loysville, Pa. To help maintain its high standard, Tressler has added Miss Mary O. Boeckel to its staff as child welfare secretary.

Miss Boeckel trained as a parish worker in the Baltimore Motherhouse and served in Christ Church, York, Pa., for 16 years. Her next position was with the child welfare program in York County and the city of Harrisburg. Before her present appoint-

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ment she was special investigator of the department of public affairs in York.

Miss Boeckel has charge of the child welfare services of Tressler and will be responsible for the development of an enlarged program as formulated by the child welfare committee of the institution in

collaboration with the welfare division of the National Lutheran Council. To supplement her practical experience, Miss Boeckel has pursued special studies in social work at the University of Pennsylvania.

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Double Apportionment Can Work Miracles, Churches are Told

By WYNNE C. BOLIEK

COLUMBIA—The call to "Double Discipleship" through double giving for doubling the apportionment to the ULCA was urged upon pastors, congregational treasurers, and Sunday school superintendents in a letter sent recently by the Stewardship Committee of the South Carolina Synod. Churches were also called

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to meet Lutheran World Action quotas in full by June.

The Rev. E. K. Counts, chairman of the committee on stewardship, and Dr. Karl W. Kinard, president of the synod, mailed the letter to be read before church councils, congregations, Sunday schools, and other agencies of the churches. The letter stated: Double giving means double power for the church. If the Board of American Missions can organize 30 new missions from the regular apportionment, then with double apportionment they can bring forth 60 new missions in 1948. The extra apportionment will work similar miracles with all the boards of the church. 1948 is the year of great opportunity for growth and expansion. To see a new congregation born every week at home, and new mission fields opened abroad, ought to supply the needed power to move us to meet the double apportionment in full.

VOIGT KEISLER KLECKLEY, a recent graduate of Southern Seminary, was ordained to the ministry in his home church, Mt. Hermon, West Columbia, on Feb. 15. The sermon was delivered by the Rev. J. A. Keisler, Jr., president of Central Conference. Dr. Kinard, president of the synod,

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was in charge of the ordination. Other pastors participating included, Dr. Carl B. Caughman, secretary of the synod; the Rev. W. H. Lefstead, statistical secretary of the synod; and the Rev. Albert Stem-

mermann, pastor of Mt. Hermon. Pastor Kleckley has accepted a call to the Ridge Parish, Leesville.

WILLIAM BISCHOFF, of Charleston, recent graduate of the seminary, has accepted the call to St. Paul's Church, Mt. Pleasant. He was ordained in St. Johannes Church, Charleston, on April 4. The sermon was delivered by Dr. I. E. Long, pastor.

DR. REES EDGAR TULLOSS, president of Wittenberg College, was the speaker at Lutheran World Action rallies in Leesville, Greenville, and Newberry. A rally in Charleston was led by the Rev. F. W. Brandt, director, Dr. Paul M. Kinports, and President Kinard.

THE REV. ALBERT STEMMERMANN was installed as pastor of Mt. Hermon Church, West Columbia, on March 14. President Kinard was in charge of the service. Pastor Stemmermann came to this work from Little Mountain on Jan. 1.

A special service for laying the cornerstone for Epiphany Church, St. Matthews, was held on March 14. Pastor John W. Wessinger conducted the service. The address was by the president of synod. The new brick structure will replace the building destroyed by fire last year.

THE REV. KARL S. HENRY, secretary of the Division of Survey and Research of the ULCA Board of American Missions, was in South Carolina on March 9-10, studying several fields with members of the synodical home mission board.

THE REV. E. K. COUNTS was installed as pastor of Silverstreet Church, Silverstreet, on March 7. Pastor Counts came to this work recently from the Johnston Parish.

A SPECIAL SERVICE for ground-breaking was held at St. Timothy Church, Whitmire, on March 7. A camp chapel has been secured for this congregation and will be brick veneered. The Rev. G. H. C. Park has recently come to this work. Greetings were extended by Mrs. Karl W. Kinard, president of the WMS of the synod, and the Rev. R. R. Ellsworth, a former pastor. The message was by the president of synod. On the same evening Pastor Park was formally installed as pastor of the Union-

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Whitmire Parish. The service was led by the Rev. C. J. Rice of Newberry, president of the Newberry Conference.

The front page of *The Indian*, Newberry College paper, under date of March 18, carries a large photographic study of the preliminary Master Plan for the college. The drawings which include a full layout of the campus, indicate present and future buildings for an expansion program. President James C. Kinard and the board are making plans for the special campaign authorized by the synod at a recent meeting.

HOLY TRINITY CHURCH, Anderson, the Rev. J. Alton Clark pastor, reports that in the last 12 months 74 adults have been received into membership, while the losses are only three.

LUTHER LEAGUERS of South Carolina are planning a "Presidents' Retreat" for April 16-18, at the YMCA camp, 12 miles out of Columbia. State officers, district officers, and presidents of local leagues will attend.

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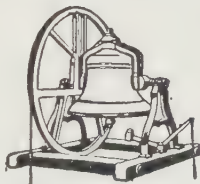
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Auburn Week, with the Russell Lectures by Dr. Whale and special courses for town and country ministers, will be held July 26 to 30. A series of lectures in the general field of Religion and Health will be offered in each of the four conference weeks, in co-operation with the Department of Pastoral Services of the Federal Council of Churches of Christ in America.

* * *

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for the Luther League of the synod will be held in Grace Church, Prosperity, Aug. 23-25.

THE CHURCH OF THE RESURRECTION, a new congregation, was organized on Easter in the Rosewood Drive section of Columbia. The Rev. Virgil A. Cameron is in charge of this work. President Kinard of the synod, and the Rev. J. A. Keisler, Jr., president of Central Conference, had part in the services.

Pastor and People Hear Themselves in Passion Sunday Recording

RICHMOND, VA.—Dr. J. J. Scherer, Jr., and members of First English Lutheran congregation came to church on Passion Sunday, but didn't utter a word. They just listened—to themselves. The Passion Sunday service in 1942 had been recorded; now it was being played back to the congregation—hymns, liturgy, sermon, everything.

Said Pastor Scherer, in announcing the unique service, "Several hundred of us, who left His temple six years ago with the conviction that the Master's way was the only way to a better world, will have a chance on this 1948 Passion Sunday to search our souls for an answer to the question, 'How could we have prevented the chaos which is upon us again?'" Against the background of the dark days of World War II, Dr. Scherer's sermon had been on the subject, "How Big Is Your God?" One of the largest congregations in the church's history heard the transcribed service.

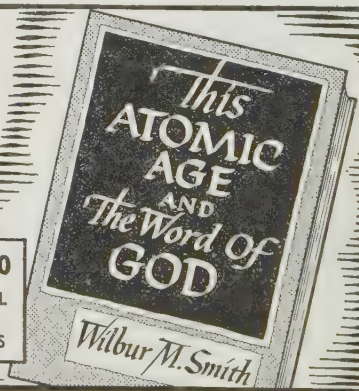
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Texans Jubilant About Reaching 100 Per Cent Apportionment

By JAMES F. VORKOPER

AT LONG LAST the Texas Synod reached the goal of 100 per cent paid on apportionment. This is the first time in history. Lutheran World Action also went over the two-year quota. Now pastors and congregations are striving for the double goal for 1948.

The amount raised by the Texas Synod for all benevolence causes amounted to \$34,292, of which \$19,712 was for ULCA and synodical benevolence, and \$10,473.31 for Lutheran World Action. The apportioned benevolence amount was increased by \$4,579.05 over 1946.

The January meeting of the Executive Committee of the synodical Brotherhood prepared a memorial to synod to establish the office of a full-time president and missionary superintendent, and also to consider the gathering of funds for a local home mission loan fund. If various brotherhoods of synod place their approval on these memorials, they will be submitted for action at the synod convention this month in Dallas.

NEW PASTORS in the Texas area: Dr. Walter H. Beck, from Fremont, Nebr., now teaching in Texas Lutheran College, Seguin. The Rev. MILTON G. MOORE of Scribner, Nebr., to the superintendency of Trinity Homes, Round Rock, under the direction of Texas Lutheran Welfare.

THE REV. CARL F. SCHNEIDER of Jefferson, Wis., is the new pastor of St. Luke's Church, San Antonio. This congregation is planning relocation on the north side of the city. CHAPLAIN H. EDGAR KNIES of Lackland air base has been of great service to St. Luke's during the vacancy. St. Luke's recently sold its parsonage and purchased another in the vicinity of the future church. The congregation became self-supporting as to salary this year.

PASTOR R. G. HARTFEL of St. Peter's,

Busy year in Texas

"Preached 150 sermons during year . . . delivered 10 special addresses . . . 30 radio addresses . . . taught one week at the Bible camp . . . baptized 16 children and three adults . . . received 44 new members into the parish . . . conducted 10 communion services, 10 funerals, five marriages . . . and made more than 500 pastoral calls, not including social visits. . . ."

That's part of the 1947 report from Pastor Frank Broesicke of the Goliad-Colettoville parish in Texas.

There were a few other matters, such as payment by St. John's Church, Goliad, of all outstanding debts—\$1,500—plus another \$1,500 to repair the church and parsonage roofs after a destructive hail storm, plans to enlarge the church building, \$879 for benevolence.

Martin Luther Church, Colettoville, was busy too . . . secured an additional building for its Sunday school, overpaid its apportionment and World Action quotas, sent numerous relief packages to Germany.

Ander, resigned to take up Latin American work with the ALC and is located in Edinburg, Texas.

FAITH CHURCH, San Antonio, is making special efforts to reduce its debt. The congregation—five years old—now numbers 280 baptized persons. The congregation has given \$2,500 to benevolence in the five years and about \$12,000 for current and unusual expenses.

REDEEMER CHURCH, HOUSTON, the Rev. Louis H. de Freese pastor, is making rapid strides that compel the congregation to rush its building plans. The church property is being relocated in a residential area. The congregation to the end of February had raised \$16,000 for the project.

TRINITY, VICTORIA, President J. M. Sched-

ler pastor, voted to undertake a \$25,000 expansion and improvement program. This includes an extension on the present church building and repairing and improving the parish hall. The congregation now owns one-half block of property plus the parsonage across the street from the parish hall.

AUSTIN. First English Church is realizing the good results of tithing. Many members of the congregation have been giving 10 per cent of their income for

years, and others have adopted the practice recently. Weekly pledges of \$4 and \$5 are common, reports Dr. Lewis P. Speaker, pastor. Some give \$8 to \$10 a Sunday, and one family \$25.

This eleven-year-old congregation has pledged 200 per cent of its apportionment for benevolences to the ULC in 1948. Its proportionate share for Lutheran World Action is included in the church budget.

GOOD RESULTS are being achieved at St. Paul's Church, Darrouzette. It is a rural parish using both English and German languages. Congregations near Shattuck, Oklahoma, and near Folette, Texas, have been merged to form St. Paul's congregation. The Rev. Thomas Tyschen is pastor. Emphasis in the parish is on stewardship and education. A church building has been secured and a parsonage built.

ST. JOHN'S CHURCH in Lipscomb is seek-

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For catalog write

JAMES C. KINARD, President

ing a full-time pastor. The Rev. John Schrader, retired pastor of Fremont, Nebr., is serving as a supply. The congregation has a beautiful church building and has recently modernized its parsonage.

ULC CALENDAR

APRIL

- 19-20. Board of Publication. Atlantic City
 19-22. Texas Synod. First United Church, Dallas
 22. Board of Deaconess Work. Baltimore Motherhouse
 26. Kentucky-Tennessee Brotherhood, Memorial Church, Louisville
 27-28. Kentucky-Tennessee Synod, Memorial Church, Louisville
 28-29. Parish Workers' Conference, Central Pennsylvania, Ministerium of Pennsylvania, and Maryland synods. Trinity Church, Germantown, Philadelphia
 28-29. Women's Guild, Wittenberg College, Springfield, Ohio.
 29. Board of Social Missions. Atlantic City.

MAY

- 3- 6. Ohio Synod. First Church, Columbus
 4- 6. Rocky Mountain Synod. St. Paul's Church, Albuquerque, N. M.
 10-12. Indiana Synod. First United Church, Indianapolis
 10-12. Michigan Synod. Messiah Church, Constantine
 10-13. Pacific Synod. St. James' Church, Seattle, Wash.

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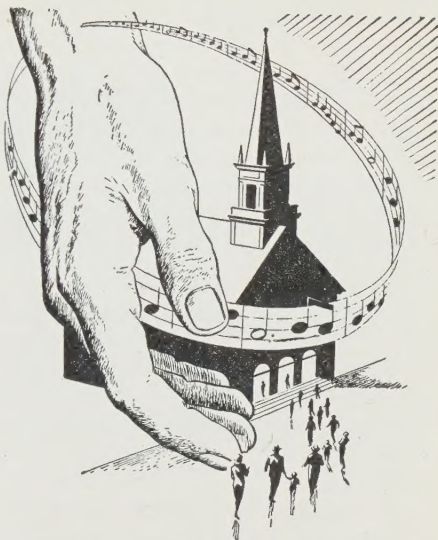
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—LUKE 14:23

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IN CONCLUSION

SOME PEOPLE are hard to please, and I guess I'm one of that sort. Now that the U.S. Congress has approved the Marshall Plan—as I very much hoped—I'm unhappy about the way some powerful people seem determined to twist the plan from its original purpose.

They say that if Italy should elect a Communist government on April 18, it would get no American aid. They want our help given only to people who promise to be our friends and vote as we think best.

But this is what Secretary Marshall said at Harvard on May 8 when he proposed his plan: "Our policy is directed not against any country or doctrine but against hunger, poverty, desperation, and chaos." I feel sure Italy would be just as poor and probably as desperate with Togliatti, the Communist, as premier as it is with De Gasperi.

The big risk we must run—and it is far less than the risk of war—is to be willing to try to help any people who need our help. It would seem to me logical to include Mr. Franco's Spain in our plans for aid to European recovery, for surely the Spaniards are poor and desperate. Originally benefits under the Marshall Plan were proposed for all eastern European countries, but Russia prevented them accepting.

I have no objection to people being Communists if they insist on it. I very much object to people being forced to be Communists when they do not wish to be. It isn't Communism which bothers me, but the police state, in which people have no freedom of choice. I wish America were in position to assure any people anywhere that they do not need to accept a Communist govern-

ment if they don't want to. But I don't like the idea of the United States putting pressure on the Italians to vote anti-Communist.

THERE ARE TWO strategies for peace. One is to share our possessions generously with those in need—to provide Europeans with machinery to restore their factories, tractors for their farms, food until they can produce their own supplies. If we had given Germany such help in the early 20s there might never have been National Socialism.

The other strategy is to be so well prepared for war that we may frighten off any prospective attacker. That is a sterile, non-productive strategy which has little chance of success. We come to it only when we have failed in everything else.

At present I am quite willing to see the U.S. restore its Selective Service draft for the limited objective of supporting any country in western Europe that is in danger of being forced to make terms with Russia. I am opposed to any long-range plan for militarizing America according to the UMT pattern.

MEANWHILE in this breathing space—in this precious interval while we may act freely—our task should be to help the stricken peoples regain their strength, to endorse far-sighted trade agreements, to support strong United Nations guarantees of peace.

This is all more easily said than done. I am not too hopeful it can be done, since we are the sort of people we all are. But because it is the right thing to do, we should try to do it, and leave the consequences to the historians.

—ELSON RUFF



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—Daniel Webster

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